

# Peterson questioned on school funding

David Broad

LONDON, Ont. — Over 40 independent school supporters were on hand when Premier David Peterson brought his campaign to his home riding of London Centre. They put forward their message of educational justice on the weekend of Aug. 8-9.

Billed as the "Annual David Peterson Family Picnic," the gathering also saw Mr. Peterson acclaimed as the Liberal

candidate for the downtown London riding.

The heavy morning rains cleared in time to permit the independent school group to greet Liberal supporters at the entrance to the east-end Marconi Club with copies of "An Open Letter to David Peterson."

The open letter, published in the weekend edition of the *London Free Press*, (reprinted on page 9 of this issue)



Photo: courtesy David Broad

Fred and Laura Nydam were on hand with their children to lend support to the campaign.

reminded the Liberals of past commitments to act fairly in relation to the issue of public funding for independent schools. The cost of the half-page advertisement was covered in large measure by a collection taken at the conclusion of the Institute for Christian Studies Conference at Niagara the previous weekend.

## Past commitments

The letter quoted from a 1981 speech by former Liberal leader Dr. Stuart Smith, in which he declared that Liberals "recognize the rights of parents to choose the form of education they want for their children without being penalized by extreme financial burden" and pledged to "immediately convene an all-party committee to determine the possibility and the degree of financial support that independent and alternative schools could be given," once the Liberals formed the government.

The open letter went on to remind Peterson of his commitment to "resolve this historic issue in a fair and positive way," in an Oct., 1985, letter to the Chairman of the London District

Christian Secondary School.

The choice of the London gathering to promote the independent school issue proved to be timely, as Peterson's nomination meeting attracted Liberal supporters and candidates from various communities throughout southern Ontario, including 17 incumbent MPPs and cabinet ministers.

The independent school group was not the only group to seize on the opportunity to get its message across, as a small number of pro-life demonstrators carried placards and confronted Peterson as he attempted to leave the rally.

Although the pro-life group garnered more press coverage through this confrontation, the independent school supporters hope that their message also gets through to politicians and policy makers.

## Thinkbit

"Stop trusting in man who has but breath in his nostrils. Of what account is he?"

From: Isaiah 2:22

# A practical solution for South Africa?

Bert Witvoet

ST. CATHARINES, Ont. — One of the more hopeful notes for South Africa has come via a proposal from a South African professor and his wife, according to Jon Stewart, a reporter for the *San Francisco Chronicle*.

Stewart explains that Leon Louw and Frances Kendall have published a book proposing a Switzerland-like canton system for South Africa. The book has been on South Africa's non-fiction bestseller list for over a year.

The proposal has received favourable responses from a wide political and racial spectrum. Winnie Mandela calls it "hope for a shattered nation" and white-separatist Hendrik Verwoerd calls it "a direction which will open eyes to other possibilities."

## Nuts and bolts

According to the plan, the present national government would be reduced to a federated government that would oversee defence, finance and foreign

relations. The real power would lie with the parliaments of some 306 districts, where everyone, regardless of colour, would have a vote.

Each district or "canton" would have the freedom to choose a socialist or free-market economy. Segregation by law would be forbidden, but so would

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# Dutch astronomer van der Laan leads study of southern sky

Stan de Jong

LEIDEN, Neth. — Dr. Harry van der Laan, professor of radio astronomy at the University of Leiden, The Netherlands, has been appointed director-general of the European Southern Observatory (ESO), the largest observatory in the world. Dr. van der Laan has accepted this new challenge, which will take effect Jan. 1, 1988.

Dr. van der Laan is the son of Mrs. Dina van der Laan (Burlington) and a brother to Henk (London), Co (Edmonton), Rika (Toronto) and Stiny de Jong (Jordan Station). In 1953, at age 16, he and his family immigrated from the province of Groningen, The Netherlands, to Aylmer, Ontario. He majored in mathematics and physics at the University of Western Ontario (London, Ont.)

Following graduation, he was a Commonwealth Scholar at the University of Cambridge, where he studied under famed radio astronomer Martin Ryle. He obtained his Ph.D. in 1963. His doctoral thesis was entitled *Theories of Nonthermal Cosmic Radio Sources*. He assumed an associate professorship at the University of Western Ontario for a few years. In 1969, at age 33, he was appointed to his present position at the world-renowned University of Leiden.

## Reformed scholarship

Dr. van der Laan is well-known to many Canadians. Much involved in the early Christian school movement, he lectured extensively for the Association for Reformed Scientific Studies (now

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Photo: de Volkskrant

Dr. van der Laan: "Each year, sometimes each month, we discover new things."

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# Calvinist Contact

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## Editorial

# Humanists have a back-to-school philosophy

With what kinds of objectives are you sending your children back to school this fall? asks Devin Carroll in the July/August, 1987, issue of *The Humanist*. Carroll recommends six objectives or steps for parents who want their children to bring a good humanist worldview to their studies this year:

*First, provide your child with a philosophical identity. A family's traditions and beliefs are important components of a child's identity. Pride in one's beliefs is a critical motivating factor for moral behaviour and the foundation of a positive self-image.*

*Second, instil in your child a desire to behave morally, teach your child how to evaluate morality, and train your child to a code of humanist ethics. Humanists have a common-sense rule for evaluating morality: it is good if it helps people and it's bad if it hurts people. This elevation of results over dogma and tradition is the critical test of humanism, both religious and secular. All children want to know what is good and what is bad. The specific moral rules of humanism differ little from those of most religions. We endorse honesty, responsibility and generosity. We also oppose bigotry and encourage people to develop their own lifestyles, even if unconventional. Respect for the feelings of others is the basic rule.*

*Third, teach the history of humanism and the contributions*

*of humanists to world history. Encourage the child to be proud of our humanist heritage and humanist role models. The contributions of humanists to the struggle for civil rights and societal responsibilities have been immense.*

*Fourth, explore comparative religion. We live in a society with a multitude of competing religious ideas, and it is important for humanists to be familiar with them. Humanists need to co-operate with all people as friends, and to do that we must understand and respect their beliefs. Humanist children should not be discouraged from experimenting with religious ideas that seem interesting. For instance, humanist parents need not worry if their children try prayer. They are merely using the scientific method to discover for themselves. Our children may also enjoy visiting at a friend's church.*

*Fifth, teach your child the scientific method and the facts and principles of modern science. Help your child appreciate life and nature. Nature is natural and works by itself without magic or prayer. Humans are part of nature. Scientific cosmology and the evolution of life are to humanists what creation stories are to other religions. Nature is a great deal more majestic than any creation myth, and we humanists are privileged to appreciate that.*

*Sixth, help children learn to think independently and have the confidence to follow their own consciences. The principle that people should be and believe what they want applies especially to humanist children. Our children need to know that we will not reject them if they choose to change humanism or even follow some other philosophy. Without freedom of thought for creative minds, humanism ceases to be humanism.*

## Soviet "righteousness" kept Hess in jail

The suicide death of Rudolph Hess at the age of 93 brings to an end the last living symbolic reminder of the atrocities of Hitler's regime. Spandau prison will be demolished, lest it become a rallying point for Neo-Nazis.

It was the Soviets who insisted that Hess, the least criminal element in Hitler's crew, be kept jailed for 46 years in all. That must seem not just a little hypocritical.

From a reading of Solzhenitsyn's *Gulag Archipelago*, which is based on solid research, we may discover that, whereas the Nazis killed 6 million Jews, the Soviets have, since the Revolution of 1918, killed 60 million people of different nationalities — Ukrainians, Poles, Germans, Lithuanians, Greeks, Russians. That is 10 times as many as were killed by Hitler! Where are the symbolic memorials to this demonic outpouring of terror? Tell us, Mr. Gorbachev, is *glasnost* going to lift the lid on this foul receptacle of your nation's past? **BW**

## You have to know the address before you pray

The *Denver Post* reported that, when Billy Graham held his 10-day Rocky Mountain Crusade in Colorado the end of July, members of the local chapter of American Atheists, rather than picketing the stadium, prayed for rain — but no raindrops fell. The paper did not report to whom the atheists prayed. Judging by the results they were unable to contact the god that does not exist.

Billy Graham fared better than his atheist opponents when his crusade drew 24,794 responses to make a commitment to Christ. According to Graham, "God is taking notes all the time. God has a tape recorder running and He sees from the moment you are born to the moment you die, everything you have done — every word is there."

If only the atheists had known the address of the God with the tape recorder, they might have gotten through with their request. They might even have recognized the 24,794 commitments as showers of blessings in answer to their prayer! **BW**

What do you think of this back-to-school program for your own children? Probably you find many things in these statements that you agree with. Humanism is a non-Christian way of life that has many attractive features — in some ways it is a sort of Christianity without Christ.

There is much of this humanism in our Canadian society. There is much of this in our public schools. Are your children going back to public schools in September? You should know what is the dominant classroom philosophy, insofar as it may not be Christian. And then you should help your children understand it and relate to it. That applies to high school and college and university education as well as grade school.

### Mixture of views

In our society today good views and bad views are not very easy to sort out, especially when you face a mixture of them. Our society is not like the pre-war Dutch society where ideological and religious views were sorted out in all kinds of societal institutions. In Canada we need to do our own sorting out. That is hard to do. Maybe we are not working at it very much.

We need to work at it together. Christian schools need to take leadership. Churches need to help. We need structured discussion of the ideas we brush against in our daily lives that sound good but that really deny the Lord.

Nowadays we want to be nice and accept people for what they are. Very good. But accepting people in a good-hearted way does not mean we should close our eyes to differences. Accepting people and accepting their ideas and ways are not the same thing. We need to rediscover the true meaning of tolerance — loving and accepting people in full knowledge of our differences, faithfully confessing God's revealed will. Unless we do that, we fall victim to a strategy that Screwtape would recommend: blur differences so that people will embrace ways that are wrong.

Do you and your children have a back-to-school philosophy and plan? It is worth working at one with your family, with friends and at church?

Robert VanderVennen



## Longer Letters

### "Between the Lines" deserves to move up a page

I'm about to leave for a few days of vacation in northern Ontario. As in previous years, I look forward to enjoying the beauty of God's good creation. I hope it has not been affected too badly by the devastating impact of acid rain and other pollutants generated by the uneconomic activities of big corporations like INCO and the lack of environmental protection by the Canadian and U.S. governments which are insufficiently concerned about the urgent need for stewardly growth and a responsible society.

My reason for writing you is to express my sincere appreciation for the excellent column entitled, "Belief in dollars exceeds concerns for trees," by William van Geest (July 17). His legitimate critique of B.C. Premier Bill VanderZalm's pre-occupation with "begging and bribing Ottawa for more and more" dollars and "always complaining that there's not enough" for his (and other premiers') obsession with materialist prosperity is *right on*.

Thank you, Bill! You are doing us a real service by again calling our

attention to the biblical obligation to practise stewardship and do justice — also to God's trees. I hope Premier VanderZalm not only reads your column but also takes it to heart when developing and implementing public policies that deal with the preservation and protection of life. That would be *good progress!*

I also want to convey my heartfelt thanks to the other contributors of "Between the Lines." The insightful contributions by Gus Polman, Richard Vanderkloet and William van Geest always make for worthwhile reading. They help us develop a Christian political mind so essential in a society that is deeply influenced by the ideologies of hedonism, individualism, materialism and militarism. Their column is among the first I read, for it is quality stuff rooted in Christian vision. How about including it on page 3? More people might make it a point to read it.

Have a good summer!

**Gerald Vandezande,  
Public Affairs Director,  
Citizens for Public Justice**

## Christian party clear choice

I found it necessary to respond to Ann Hutten's brush off of the Christian Heritage Party (CHP) (July 3).

In the introduction of your article you imply that the party policies of the CHP are the personal opinions of one person, namely Ed Vanwoudenberg. In reality the CHP is building a comprehensive, collective platform which will culminate at the founding convention in November. The CHP "wants to turn Canadian society back to its Christian roots" but not back in time as you continued.

Whenever was truth a problem? Unless you take into account that some of us are embarrassed among our peers by Orthodox Christian views.

You "mouth" (your word) unfairness and imbalance against Ed Vanwoudenberg. Is Broadbent's socialism fair and balanced? I find it very unfair that my tax money may be used to babysit someone else's children. Of course, there are single mothers and low income families that need help, and the CHP recognizes this.

Vanwoudenberg's potshots at the feminists are realistic. Society, in many respects, has followed the radicals, but only at a slower pace. Maybe the whole country is not going that way, but if we wait long enough, we may find ourselves in Abraham's predicament when he was pleading with God to save Sodom and Gomorrah. Are there 1,000 righteous? 500?

Ed Vanwoudenberg is not off track when comparing the 1980s with the 1930s. He did not say that sin did not exist back then, but that Christian values were the accepted norm of the majority. Are you suggesting that Canada's "improvements" in social benefits more than makes up for her moral decline?

Your views on feminism and the use of capital punishment I find another example of trying to rationalize and compromise the positive truths of the Bible with the overwhelmingly accepted humanist views.

Can the CHP remain free of corruption you ask. Let me copy a short piece from the statement that all

members must sign. "We believe in one creator God, the lordship of Jesus Christ, and the inerrancy of the holy Bible as the inspired word of God." Now to answer your question. All human beings are sinners. But those that believe in the membership statement rely on the redemptive power of Jesus Christ. Do your NDPers realize this?

You did not cover the abortion issue in your article. I'm sure Ed Vanwoudenberg did not overlook it in his speech. Here is a definite black and white issue between the CHP and the NDP (since you insist on using the NDP as your yardstick.)

There are bound to be differences of opinion, but take a close look at the CHP. Don't sweep them out with a skeptical broom. When the Israelites came out of Egypt to the promised land the first time, they were overly skeptical. They did not listen to Caleb and the experiences of God's mighty hand. They were afraid of the giants in the land, so they spent the next 40 years wandering in the desert. Gideon didn't need that long to make up his mind.

The Christian Heritage Party holds to biblical absolutes and looks at government from a Christian perspective and also makes no apology where this clashes with the other political parties.

There is a clear choice for me.

**Cope Gritter,  
Fenwick, Ontario**

## BEYOND BELIEF



## GUEST COLUMNIST

### Stew for the stewing

**Ron Dube**

One day a group of people were discussing the right and wrong ways of practising Christianity. There was much disagreement on the do's and don'ts of life as a Christian. Everyone had an opinion and each stubbornly stood his ground. References to scripture were invited and rejected. It seemed that no one was prepared to agree.

An old man, known to all, stood up to speak. Rarely did he come forward, but on such occasions it was accepted by everyone as a good time to listen. The old man had gained a reputation for shedding light on difficult subjects.

He went on to speak about a great meal that he remembered. Everyone in the town had been invited and all the people there had one thing in common. They were hungry. Each one sat on the edge of his chair as they waited for the feast to begin. A large pot of stew was placed at the centre of the table for them all to share.

Some ate from plates and some from bowls. The meat in the stew was not eaten by everyone, neither did everyone eat the potatoes or other parts. Each ate of his favourite part of the stew. Forks were used by some and others used their spoons. Along with their meals, some drank water while others drank wine. Cups, glasses and mugs were used.

Some eagerly devoured seconds while others were filled by the first serving. There were even thirds for some. Full bellies and contentment replaced hunger in the crowded room. The people had used a variety of utensils and had eaten different parts of the stew but all had eaten it and all were fully satisfied.

The old man went on to say that Christians are all different when it comes to their views on Christianity. Each one comes to his commitment differently and each walks a unique path, but everyone is filled with the blessings of Christianity.

The stew of Christianity is Jesus. How, when, where and why we eat the body of Jesus are questions no one can answer. But the truth of Jesus will fill each one of us, even as all the people at that dinner were filled. We all come to Jesus hungry and He feeds each one of us according to our peculiar needs. It's not how we eat that is the issue but that we do eat. Jesus said, "For my flesh is real food and my blood is real drink." (John 6:55)

And so the old man told his friends not to question different ways of eating the Christian life, but to allow the food of Christianity to fill each one of us to overflowing.

*Ron Dube is a prisoner in the penitentiary in Kingston, Ontario.*



### Introducing new cartoonist Roger Judd

With this issue we are introducing a new cartoon strip and saying farewell to another. For four and a half years we have carried Joel Kaufmann's "Pontius Puddle," a cartoon strip which caused some controversy among our readers, but which was appreciated by many.

The reason we are switching to Roger Judd's "Beyond Belief" is because we think it's time for a change. "Pontius Puddle" is now featured in several other magazines, and we like Judd's humour equally well.

About Roger Judd. He's 37 years old, and, like Kaufmann, lives in Indiana and is Mennonite. He spent four years in the Marine Corps, graduating from Evangel College in Springfield, Missouri, with a major in Biblical Studies and a minor in Philosophy. He's married to Jill, a Taylor University graduate.

Roger writes: "I enjoy drawing — especially cartoons. I want them to be funny without being barbed or cynical."

The drawing pictures him as he faces his calling in life.



# News

## Dutch astronomer van der Laan leads study of southern sky

... continued from page 1.  
called the ICS) in the sixties. In the summer of 1966 he delivered three lectures on the subject "A Christian Appreciation of Physical Science," which were published in the Christian Perspective Series 1966. Then, as now, he has been an active supporter of the institutions for

Reformed scholarship, both in Canada, The Netherlands and elsewhere.

### Observatory in Chile

ESO is a European international organization with eight member countries: Belgium, Denmark, the Federal Republic of Germany, France, Italy, The Nether-

lands, Sweden and Switzerland. Its headquarters are located in Garching-bei-München; its observatory at La Silla, Chile.

Founded in 1962, ESO seeks to foster co-operation in astronomy and to provide European scientists with a major modern observatory for the study of the southern sky,

where relatively little research has been done.

The ESO observatory on the South-American continent is situated 2,400 metres above sea level at La Silla, 600 kilometres north of Santiago de Chile at the southern edge of the Atacama desert. The territory of the observatory amounts to 800 square kilometres in a region where most nights are free from clouds and where the sky is unusually transparent.

Seven telescopes with diameters larger than one metre and six smaller ones are in operation. Presently, a 3.5 metre telescope, of a revolutionary new type, is under construction.

But ESO's most ambitious project is still to come: plans are ready for the VLT (Very Large Telescope), a combination of four colossal eight-metre telescopes, which can be "coupled" to obtain the result of a 16-metre instrument!

### Challenge of the 1990s

The VLT is scheduled for completion at the end of 1990. It will be van der Laan's task to continue the work of his predecessor, professor

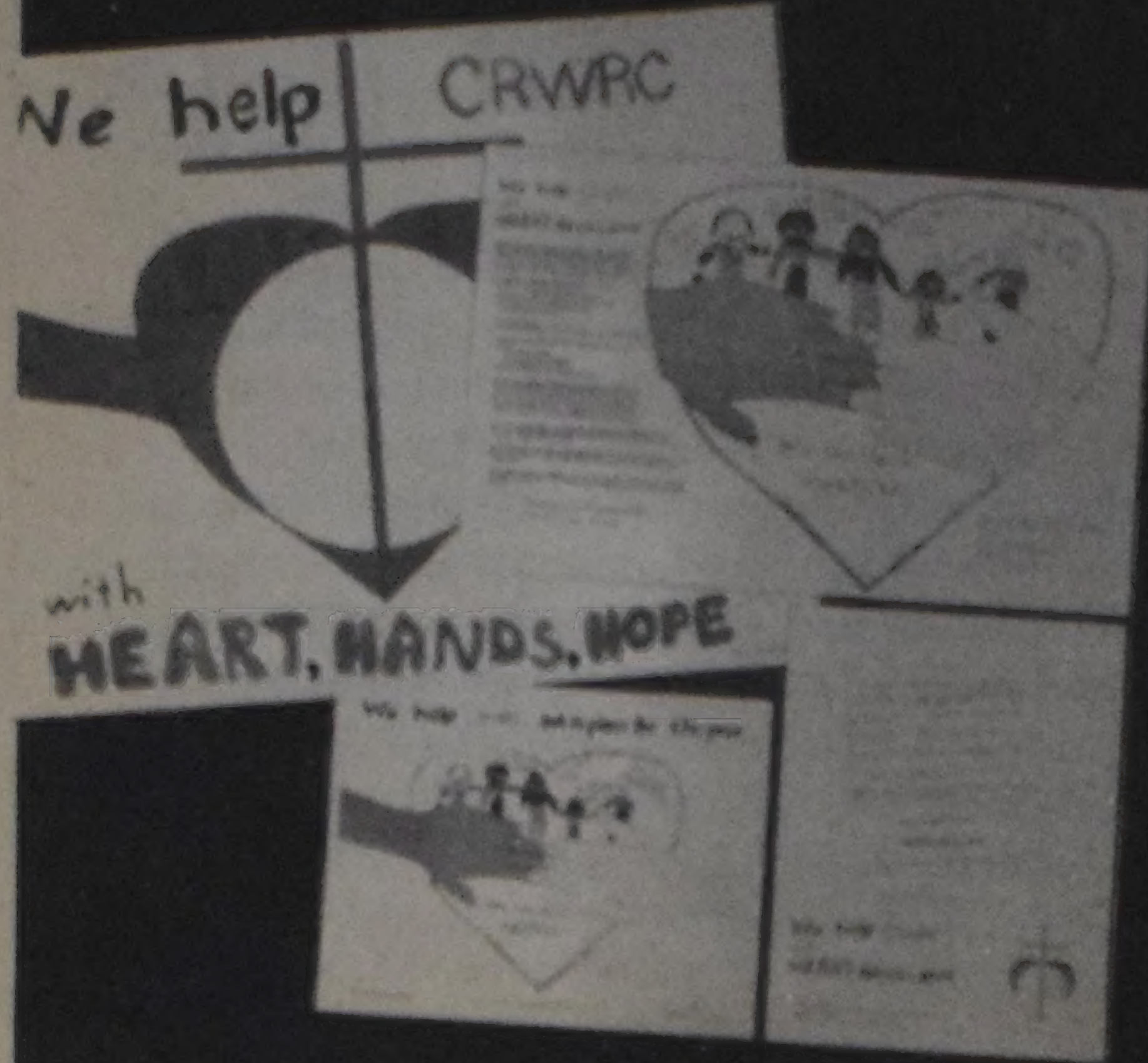
Woltjer.

For years van der Laan has been training astronomers in Leiden, as well as being chairman of the organization responsible for the observatories in the Dutch towns Dwingeloo and Westerbork. In addition, he has been in the forefront seeking international co-operation among astronomers throughout the world. His Dutch students now have access to the new 4.2-metre telescope on La Palma, one of the Canary Islands, the James Clerk Maxwell Telescope on Hawaii, as well as others.

But the VLT is, no doubt, van der Laan's greatest challenge. Of his ESO appointment, he said: "That was a tremendous surprise for me." He had not expected that another Dutchman would be chosen, since his two predecessors, professors Adriaan Blaauw and Lodewijk Woltjer, were also Dutch.

But then again, he said, in every observatory in the world you are bound to run into a Dutchman, and, more often than not, in the office of the director. He smiled.

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\*Those wishing to take courses for credit must have a four-year B.A. degree. Auditors need only obtain the permission of the instructor. Courses may be taken as part of ICS's one-year Master's program.

## Cinema Summaries

Marian Van Til

### Superman IV



**Rated PG**

*Stars Christopher Reeve, Margot Kidder, Gene Hackman, Jon Cryer, Mariel Hemingway*

An unimpressive sequel to the first three *Superman* films, hokier than ever. *Superman*, the original was fun and funny. This time he should have stayed in the comics and on the ground. Special effects are shoddy, the message pretentious: At the suggestion of a school boy, Superman saves the world from nuclear destruction in his sparetime. If you don't know the real one, Saviours come cheap these days, it seems.

### Jaws: The Revenge

**Rated PG**

*Stars Michael Caine*

Another sequel, but better than *Superman*. The original *Jaws* was a fairly good film in its genre; the previous sequels, strictly moneymakers. This one's better because it focuses on people, not hardware (i.e., the mechanical shark). There's a minimum of chomping and bloodletting. Instead, there are examples of a happy marriage, the joys of fatherhood, warm mother-son ties, and a close male friendship.

Granted, the promise is the stuff of tall tales: the shark that came after the Amity, Massachusetts, police chief 15 years ago has it in for the guy's family and comes after his sons. (Figure that out when the shark was killed in the first movie!)

A suspenseful, modern-day fish story with some decent values.

More reviews on page 14 ...

Check page 17 for advertising deadlines.



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BETWEEN  
THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet,  
William van Geest

Time for a multi-party  
system

Richard Vanderkloet

Ontario is in the middle of another provincial election campaign. We don't need it now. Canada has at least a year, and possibly two years to wait for a federal election. But we needed one long ago. Why is this so?

Because Ontario's Premier David Peterson leads a minority government which will probably become a majority if an election is held now. But Prime Minister Mulroney's Conservatives, who have a majority in the House of Commons, would probably lose badly if an election were held now.

When should elections occur? Obviously, too-frequent elections are a hindrance to good government. On the other hand, too few would deprive the citizens of the chance to expel governments they deem unfit. The law requires at least one election every four or five years. Furthermore, the parliamentary tradition requires that a government resign or ask for an election whenever it loses the support of a majority of the members of the legislature. Such a "non-confidence" vote forced Ontario Premier Frank Miller's government to resign two years ago and led to Peterson becoming premier. This rule, though unwritten, has been observed since 1849.

Minorities govern better

In practice, of course, only minority governments are faced with the threat of losing non-confidence motions. For this reason minority governments have often provided us with good, honest government. Conversely, large majorities have often produced sloppy, insensitive and arrogant governments. Comparing Ontario's government of the past two years with the federal government of the past three clearly illustrates this principle. This being the case, it appears that the public is better served by minority governments than by majority governments.

Nevertheless, governing minority parties are very uncomfortable with their position and will seize any opportunity to obtain a majority, as Peterson's Liberals are currently trying to do. The holy grail of Canadian politics since Confederation has been to forge a political party which satisfies all segments of the citizenry. Successful parties have thus always acted as power brokers between competing interest groups. I suspect, however, that a majority Liberal government in Ontario will not serve the citizens better than the minority government they have had these past two years.

Follow European examples

How could we better ensure the election of good governments? A greater number of political parties would decrease the likelihood of any one party winning a majority of the seats of the legislature and would thus result in either more minority governments or coalition governments. To encourage a greater number of political parties to participate in our legislatures will require our major parties to abandon their attempt to represent everyone and acknowledge the legitimacy of other parties. This would lead to the adoption of a system of representation that rewards each party with the number of seats in the legislature that are proportional to the votes it received, not according to the number of ridings in which it has managed to win a plurality of votes. Such a system of proportional representation is widely used in western Europe.

Of course, certain problems remain. To name just two, we don't want annual (or more frequent) collapses of coalitions and we do want to retain some form of regional representation in our national and provincial governments. But these can be resolved and we would get more honest, more representative and more democratic government than we currently have.

Richard Vanderkloet teaches history at Toronto District Christian High School in Woodbridge, Ontario.

Calcutta, we care!

WESTON, Ont. (WHBL) — A mammoth project has been launched which will place three million gospel booklets in the teeming metropolis of Calcutta, India, over the next three years.

Each illustrated, 32-page booklet, provided by the World Home Bible League for the "Calcutta, we care!" project, consists largely of New Testament scripture texts. It also contains a tear-off coupon which may be used to register for a free Bible correspondence course. New Testaments are made available to those who complete this course.

All evangelical churches and Christian church agencies are co-operating in this unprecedented project to reach Calcutta, an area designed to house only one million people, but now housing 10 million.

Calcutta presents a phenomenal challenge. Described as the world's largest slum, the city has appalling living conditions. Two-thirds of its residents live on less than \$8 per month. Rudyard

Kipling, the great British poet, called Calcutta "the city of dreadful night," and Nehru, India's first prime minister, referred to it as a "nightmare city."

This ambitious three-year outreach by Christians is an endeavour to shed a beam of light into the darkness. Pessimists suggest that

Calcutta presents "a vision of the end of man." The city's Christians, however, are pointing to the one source of hope and light.

Canadian Christians are challenged to pray for their brothers and sisters in Calcutta in this attempt to distribute the good news.

A practical solution for South  
Africa?

... continued from page 1.

forced integration. In other words, private discrimination would be permissible.

Among supporters of the plan are anti-apartheid novelist Alan Paton and Zulu Chief Buthelezi. So far the government and the revolutionary African National Congress have not taken positions on the plan. This lack of response pleases Mr. Louw and Ms. Kendall, since the early support of one of the two might be the kiss of

death for the proposal.

The two originators of the plan have formed a movement called Groundswell, with hundreds of chapters across South Africa. Financial support has been sought in the United States and Canada. The whole process of persuasion and implementation is expected to take from seven to 10 years, according to the San Francisco reporter.

Calvinist Contact will not  
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## Church

Marguerite Witvoet, page editor

# Study of church trends proves questionable

Marguerite Witvoet

In the rise of the "information society," many institutions are relying more and more on surveys, statistical composites and projections and the like to help them plan for the future. Recently, the church has jumped on the bandwagon. Recognizing the value of these resources for long-term planning in missions and church growth or for general self-awareness within the denomination or congregation, many churches have been getting experts to chart patterns and trends within their communities.

Most of the information is helpful, if not indispensable. Some of the results are amusing. Take the following three examples:

The Presbyterian Church in Canada recently held its 113th General Assembly. Among other things, church growth was discussed. According to a report on the discussion in *Presbyterian Record*, it seems the church is on the decline: "Projecting from current declines in membership and increases in budget support, ... [the chairman of the pension board] had calculated that by the year 2033, The Presbyterian Church in Canada will have one member: a woman, who

will contribute \$50,000,000 a year."

A survey of over 1,750 lay and 560 clergy members of the Reformed Church of America came up with a description of the typical RCA member which sounds suspiciously like a "companions wanted" ad: Female; fifty-ish; married with child/ren at home; some college; owns home; \$25,000-plus family income; non-Dutch yet white; long-time RCA member; currently lives in Midwest [America].

From results of a parish survey, an Anglican diocese in Australia came up with the profile of the ideal pastor: "He

is a 38-year-old male, married to an organist who is skilled in leading women's groups. His teenage children run the parish youth program. His sermons, which are never longer than 10 minutes, relate the gospel to our daily lives, boldly condemning sin while never hurting anyone's feelings. Though he only works from 7 a.m. to 10 a.m., six days a week, he is available at all other times. He makes 15 calls a day on church members, though he spends far more time evangelizing the unchurched. He is never out of his office. Of his weekly salary of \$150 (somewhat less than the

average national salary for men, which is \$350 a week), \$30 goes into the offering plate. He is well-dressed, drives a modern car, maintains an up-to-date library and often entertains parishioners in his own home.

He smiles a lot with a straight face, because he has a good sense of humour along with a serious and sober outlook on life."

You can't beat progress!

## Spanish evangelicals meet in Edmonton

Paul De Groot

Sixteen years ago, there was not a single Protestant Hispanic congregation in Canada.

By 1990, Canada could have nearly two million people of Hispanic descent and North America could have 40 million, estimates Pastor Juan Carlos Alvarez of Hamilton, Ont.

Alvarez was one of nearly 350 leaders of such churches who met in Edmonton recently to discuss the future of a movement which now boasts 70 congregations across the country and a booming future.

"We are here preparing the Hispanic church for the work of evangelism, when the world has only materialism and secularism to offer," he said.

### Gospel is for all people

The First Hispanic Congress of Evangelization in Canada, held at North American Baptist College in Edmonton in July, was a spinoff from a major assembly on evangelism held in Amsterdam last summer by the Billy Graham Evangelistic Association. The Amsterdam assembly brought together thousands of evangelists from all over the world to talk about spreading Christianity into every land.

At that time Hispanic evangelists resolved to hold regional assemblies in their own countries, and the assembly in Edmonton was one result.

Canada's Hispanics are still tied closely to their mother countries, particularly Chile, where most of them come from. Most are Catholics, but evangelical Protestantism has been growing rapidly in Latin

America, and in the Canadian Hispanic population as well.

Although they do not specifically target the Catholic church, the half-dozen Hispanic evangelicals who met with a reporter for an interview on the last day of the Edmonton assembly were all former Catholics.

### Need to help immigrants

Their target is not Catholicism, but the deep spiritual and social needs of people who find themselves traumatized by a new culture, said Carmen Guevara of Edmonton's Spanish Evangelical Church. "The culture shock is great, so people go to the church because of problems at work or in their families," Guevara said.

"Canadian Hispanics also have social needs. They want to speak Spanish, meet with fellow immigrants, and find people who will translate documents and answer questions for them."

The Edmonton conference gave Canadian Hispanics a "wider vision of the country," and brought together Spanish-speaking evangelicals who had not known each other before, even when they were working in the same city, said Alvarez.

An organization of Hispanic evangelicals can also be a significant help to existing churches, he said.

"It seems like, before, they knew we were here but they didn't know what to do. They didn't have the tools to reach the people. This congress has given them the impulse for that to happen."

## Pastoral Pondering

### Eyes and ears

David J. Feddes

Leaders should depend more on their eyes than their ears. An effective leader keeps one eye on the present situation and the other eye on a vision for the future. He asks what is happening and what needs to happen. Then the effective leader urges and equips people to make it happen.

Those who forget this and use only their ears are no longer leaders. They listen for who is complaining lately and occupy themselves with how these complainers can be soothed. Loudmouths drag such "leaders" around by the ear. Decisions are based on noise level. And true leadership disappears.

This is true in government. A member of parliament (MP) who uses his eyes is a *statesman*. The MP who uses his ears is a *politician*. The statesman watches for what is right and healthy. The politician is preoccupied with the news media and the opinion polls. The world needs more statesmen and fewer politicians.

This is also true in the church. A leader who uses his eyes is a *shepherd*. One who uses his ears is a *hireling*. The shepherd has the eyesight to notice the silent people, the vision for how to reach them, and the courage to work for that vision. The hireling panics every time a sheep bleats a complaint. The shepherd tends the whole flock; the hireling merely tries to keep the noisy sheep quiet. The church needs more shepherds and fewer hirelings.

God's churches need shepherds who watch youth, for we will not hear them much at congregational meetings. A shepherd will be more concerned about reaching the 15-year-old who may silently drop out of the church than about pleasing the 50-year-old who noisily demands that things be done his way. We need shepherds who watch the wandering sheep, for an elder will never hear them complain in church. Churches which lose many of their youth and never reach the unsaved are often led by those who use ears more than eyes, who are hirelings rather than godly shepherds.

Hirelings who work only to silence criticism will eventually have their wish. There are no complaints in an empty church.

Shepherds who devote themselves to prayer and to the Word will open their eyes — and sometimes plug their ears — and see what God wants for His people. Then they will also see the Lord building His church through them.

Dave Feddes issues his "almost-pastoral" ponderings from Zion CRC in Oshawa, Ont., where he is completing his internship. He has accepted a call to Strathroy.

## Church news

### Christian Reformed Church

#### New clerk

— First, Barrie, Ont.: Mr. Art Wagenveld. Mailing address: First CRC, P.O. Box 875, Barrie, ON L4M 4Y6. Phone: (416) 722-7915.

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## CRWRC responds to Bangladesh flood

The Christian Reformed World Relief Committee (CRWRC) is responding to recent flooding in the Bogra District of Bangladesh with a three-pronged approach at a cost of \$107,000.

This disaster response consists of CRWRC's providing:

1. rice and other food commodities for five days for 15,000 people
2. water purification tablets
3. seeds for reseeded 300 acres for 600 farmers.

CRWRC's project director in Bangladesh, Peter

Vanderkooy, indicated that nearly the entire Bogra area was inundated during heavy monsoon rains. The flooding affected 80 per cent of the homes and destroyed the low-income area's rice crop.

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Entertainment



MEDIA

SCAN

Henry Knoop

Cleaning up 007

For readers of Ian Fleming's novels, or for movie-goers of the last 25 years, the number 007 means only one thing: James Bond. For a quarter of a century, the British Secret Service agent with the licence to kill has captured the imagination of readers and movie-goers alike. This summer's new Bond film, *The Living Daylights*, is the fifteenth such venture and promises to be as successful, if not more so, than previous endeavours.

Exotic appeal

As always, the story brings the viewer into the secretive world of espionage where good guys battle bad guys in exotic locales: Gibraltar, Vienna, Afghanistan, Tunisia. The action is typically Bondian — fast car chases, daring stunts, lots of gun play — hardly believable. The secondary characters on the whole are one-dimensional: a deranged American arms dealer, an untrustworthy Russian defector, an incompetent back-up agent.

Not that much of this matters — the movie belongs to the main character, James Bond, and how he carries himself in whatever situation and whatever place he is in. After all, Bond is the best. He's got everything: looks, brains, guts, women. He is and has been the idol of a generation of males.

Having said that, *The Living Daylights* is also a departure from previous Bond films. To start, it features Welsh actor Timothy Dalton as James Bond, the fourth actor to do so over the years. Sean Connery introduced him to the screen, and then struggled for years to escape the restrictions of the role as he moved on to other characters; it seems viewers couldn't help but identify him as James Bond. George Lazenby had a short stint as Bond, but it was Roger Moore, ironically of television's *The Saint* series, who viewers came to see as Connery's permanent replacement.

New depth to character

Viewers' curiosity of who Moore's replacement would be and what kind of a Bond he would make added an extra dimension of anticipation this summer. And by all critical accounts, Timothy Dalton seems to have filled Moore's shoes just fine, even surpassing him. As one reviewer wrote, "Dalton is a superb Bond, a throwback to the dark and dangerous

days of Sean Connery. What's more, he is in possession of a romanticism and vulnerability that Connery never much exercised and that were completely absent from the cartoon fop of Roger Moore, a Bond who sauntered through his movies hardly shaken and totally unstirred." Now we have a deeper, more intriguing Bond.

In addition to Dalton's more sensitive portrayal of the Bond character, yet another change is worthy of note in *The Living Daylights*: James Bond has been cleaned up some by the producers and scriptwriters. (Bond movies have long ago departed from Ian Fleming's novels.) Gone is the James Bond who bedded nearly every beautiful woman (and there were often many!) he came across in his adventures. Gone is the hedonism of easy sex, the absence of love in relationships. Instead, Dalton's Bond is attracted to only one girl, with whom a genuine relationship is seemingly established.

Sexual responsibility added

In so doing, the new Bond film reflects well the media's growing sensitivity and response to social issues, especially society's rediscovery of the perils of sexual permissiveness. The recent AIDS epidemic has resulted in a barrage of warnings to become more sexually responsible. As one ad in a movie magazine puts it: there are three things one can do — abstain from sexual activity altogether, use condoms if you are sexually active and educate yourself. A sexually active James Bond is no longer acceptable in AIDS-conscious 1987 Western society.

One wonders, perhaps cynically, whether the producer's concern is genuine: is the concern really for the viewer or for the possibility of losing money by portraying a character out of harmony with societal expectations. Television and cinema are hardly known for their social consciousness; more often they "give the viewers what they want (so we can make money!)," rather than what they need.

Nevertheless, Bond's cleanup is a welcome trend. Considering the powerful influence the Bond character has had on society's males for over a generation, any attempt to lead them away from the playboy mentality so prevalent in our times is a move in the right direction.

Now, if they could only do something about the plot ...

Henry Knoop teaches English and Media Studies at Durham Christian High in Bowmanville, Ontario.

Cinema summaries

Marian Van Til

The Living Daylights

Rated PG

Stars Timothy Dalton, Maryam D'Abo, Joe Don Baker, Art Malik, Jeroen Krabbe  
Directed by John Glen



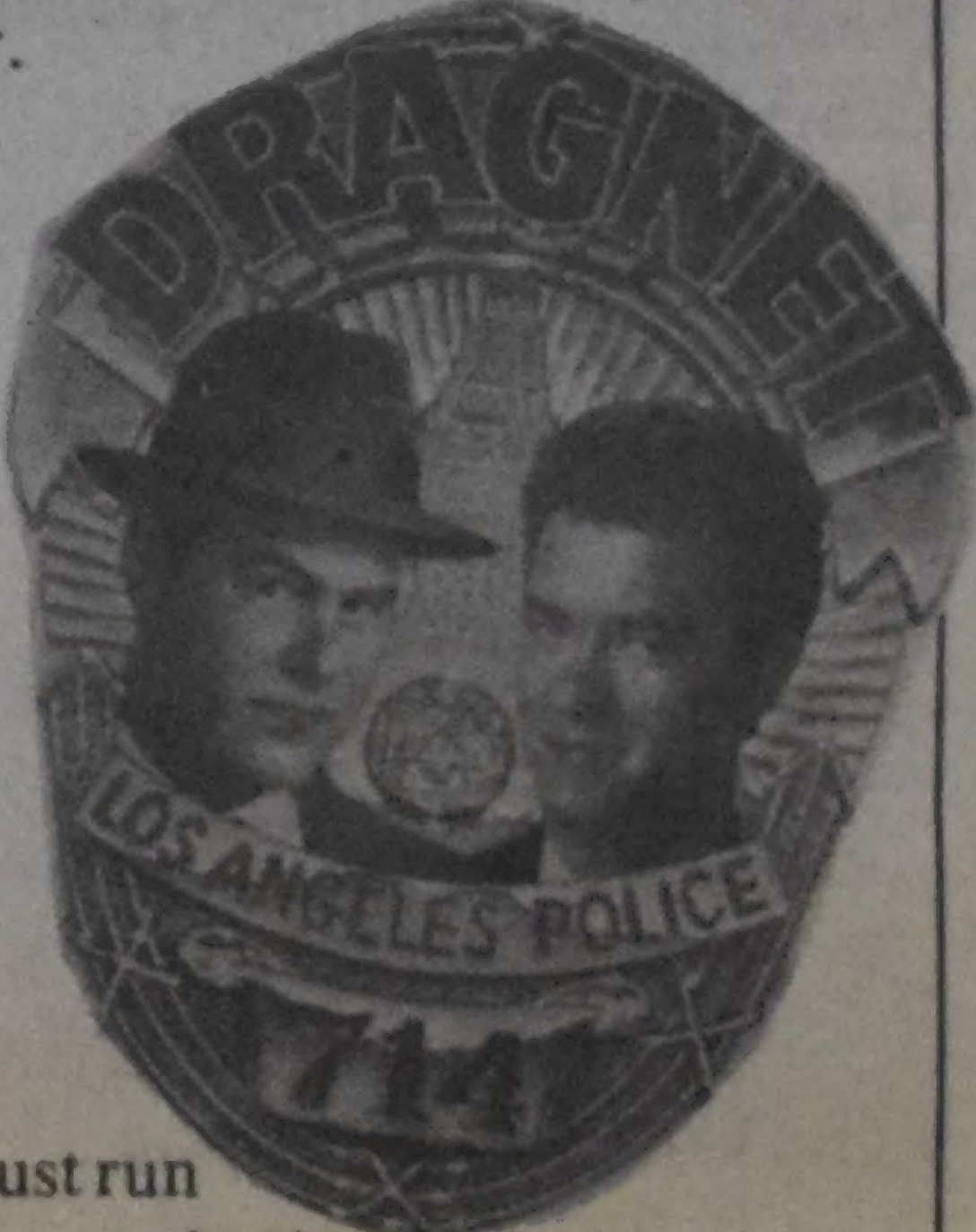
Dalton's first-time portrayal of James Bond, British secret agent extraordinaire, makes this Bond film clean up its act. Dalton's Bond is based on the Ian Fleming character, not previous movie Bonds. He's more thoughtful, has fears, is sensitive to others' feelings and treats women (or rather, *one* woman, not a host of them) like people, not objects. He may be the yuppie Bond of the '80s, but he's much more human, and therefore, much less a fantasy figure than Roger Moore's James Bond.

The better-developed character makes for a better plot — an intriguing spy story much more than the previous displays of amazing electronic ways to "do in" the bad guys. (The "bad guys" are also more human and, therefore, more memorable.) This Bond definitely operates within a prescribed moral plain, unlike his glib, amoral predecessor.

Dragnet

Rated PG

Stars Dan Aykroyd, Tom Hanks, Christopher Plummer, Harry Morgan, Alexandra Paul, Dabney Coleman  
Directed by Tom Mankiewicz



A take-off not on a previous movie but an old television series. Aykroyd is the new Joe Friday, nephew of the series' original. It must run in the family: his "rational," overly conscientious, a real straight arrow like his uncle. Playing off those qualities, his crazy partner (Hanks) tries to get him to loosen up. There's real humour in those opposites, and warmth as well. Friday's straight-laced style is poked fun of, but also respected. However, director Mankiewicz is less kind to TV evangelists. It's no accident that the TV preacher (Plummer) here is the real villain. In his off-TV time, he controls a huge porn industry and is masterminding a plot to turn "decent" citizens into lustful frenzied fanatics. It's clear that the objects of the satire are unscrupulous, immoral so-called evangelists, not those who are legitimate and worthy ministers of the gospel.

Innerspace

Rated Family

Stars Dennis Quaid, Martin Short, Meg Ryan, Kevin McCarthy  
Directed by Joe Dante (Executive producer Steven Spielberg)



One of the better movies of the summer — it's exciting, funny, has well-developed characters and spectacular cinematography and special effects of Dennis Quaid's "innerspace" trip, i.e., inside the human body. Surprisingly, this is the only film since *Fantastic Voyage* several decades ago, to explore (very imaginatively) what it might be like to become miniaturized and propelled through human blood vessels, lungs, etc.

What was meant to be an experimental voyage through a laboratory rabbit's "innerspace" inadvertently becomes a fast-paced adventure of good guys versus bad guys inside an unsuspecting, mild-mannered grocery clerk. An exceptionally creative film which will stimulate the imaginations of adults and children alike.

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## Education

Robert VanderVennen, page editor

# Hot summer for teachers, "cool" courses for students

Robert VanderVennen

ANCASTER, Ont. — Teachers at Christian schools have been doing professional work in curriculum development during the summer, in addition to gardening and vacationing. Five groups of teachers in Ontario, 20 teachers altogether, worked for two weeks in July writing curriculum and lesson plans for themselves and other Christian school teachers.

Similar activity has also been taking place for several years in Alberta and British Columbia by teachers in schools which are members of Christian Schools International. Because school curriculum requirements are somewhat different for each province in Canada, separate curriculum work needs to be done in each province, though there is sharing of material across the provinces. Summer is the best time to do this work because it cannot be done by teachers while they meet classes every day.

### Work at OACS

Curriculum groups worked at Redeemer College on a science program for Grades 7 and 8, on a culture studies unit on India for Grades 4 to 6, and on the reading of novels in Grades 4 to 6. The groups were co-ordinated by John Stronks, Curriculum Co-ordinator for the Ontario Alliance of Christian Schools, whose offices are located at Redeemer College. Participating teachers receive a stipend for expenses from the OACS.

Working on the science curriculum were Henry Lise, Bill Thies, Glenn Stronks and Lloyd Burghart. They were doing background work for teachers, finding resource materials and suggesting a systematic outline for teaching about animals of all kinds in connection with important

themes like ecology, interdependence, endangered species and domestication. They would like teachers to be less tied to textbooks, because textbooks take a secular approach which emphasizes reductionism, facts and data with an underlying philosophy of scientism.

Working on a teaching unit on India were Sonja Horzelenberg, Joan Flikweert, Rose Tamming and Gwen Vandermeer, with the assistance of Geraldine Ysselstein, who has lived in Bangladesh and, therefore, has a knowledge of the area. Their written material will be supplemented by videotaped materials and slides which can be borrowed from the OACS office. Their unit will be one in a series of studies of other lands such as Israel and China.

### "Friendship" novels

The third and largest group worked on finding novels suitable for reading and classroom study by children in Grades 4-6. Participants were Cathy Mol, Steve Paas, Nel Van Turennot, Andy Vanderkloet, Antonia VanderHorst and Pauline VanderLugt. They have worked with nine novels for children with the unifying theme of "friendship," five of which are written by Canadian authors.

The students will be able to choose from among the nine



Science curriculum writing group (l to r): Bill Thies, Henry Lise, Glenn Stronks.

novels which ones they wish to read, to accommodate different reading levels. They will read silently, read and discuss in small groups and with the class as a whole. Writing skills will also be incorporated into the unit.

Two other Ontario groups were working at the same time, but in Woodstock and Strathroy rather than Ancaster. They were working on kindergarten lessons.

The writing of each group is edited, art work added where appropriate, printed and spiral-bound. Most schools buy one or more copies for use by their teachers. Each of these teachers' guides can be used for

about five or six years and then needs to be revised.

The participating teachers especially appreciate the communal exploring they can do of the Christian character of curricular studies. Personal teacher growth is an important by-product of these curriculum-writing workshops.

### Other summer work

A generation ago school boards paid teachers for only nine or 10 months of work each year and teachers needed summer jobs to supplement their salaries. Now boards pay salaries over 12 months and generally expect some professional activity during the

summer from their teachers.

An incentive for Ontario teachers to continue their studies is the requirement that they work toward the Ontario Christian Teachers' Certificate. This year two courses which meet requirements for that certificate are being taught at Redeemer College with the co-operation of Redeemer and Calvin College. A number of other teachers are working this summer at a new correspondence course accredited in this program, a course on Christian philosophy of education prepared by Dr. Harro Van Brummelen and offered by the Institute for Christian Studies.

The ICS also offered two courses for school teachers this summer, one by Dr. John Van Dyk on philosophy of education, and one by Dr. Mary Stewart Van Leeuwen on psychology.

It may be that no one answers the phone at the Christian school in the summer. But that does not mean that nothing is happening. What happens behind the scenes is a big factor in the Christian competence in the classrooms during the winter. Quality Christian education is the aim of these summer activities.

## U.S. courts act to keep religion out of public schools

Robert VanderVennen

In two separate actions affecting schools in southern states, U.S. courts recently tried to dredge deeper the

divide between religion and public schools.

The U.S. Supreme Court on June 19 ruled that Louisiana's Creationism Act is unconstitutional because it lacks a valid secular purpose. The purpose of the Act was held to be religious, aiming to advance "the religious belief that a supernatural being created humanity." The law required the teaching of creationism along with evolutionism in biology classes.

The court did not say that teaching creationism in public schools is necessarily unconstitutional. But it said it could be done only if there were a clear secular intention. Christian supporters of the Act agree that creationism can be taught in a secular manner.

In March a similar argument was used to put the shoe on the other foot. A federal district judge in Alabama ruled that 45 textbooks must be removed from Alabama's public schools because they teach the religion of secular humanism since, by omitting any reference to God or religion, they deny the transcendent and supernatural. Same argument, different application. The Alabama decision is being appealed to a

higher court.

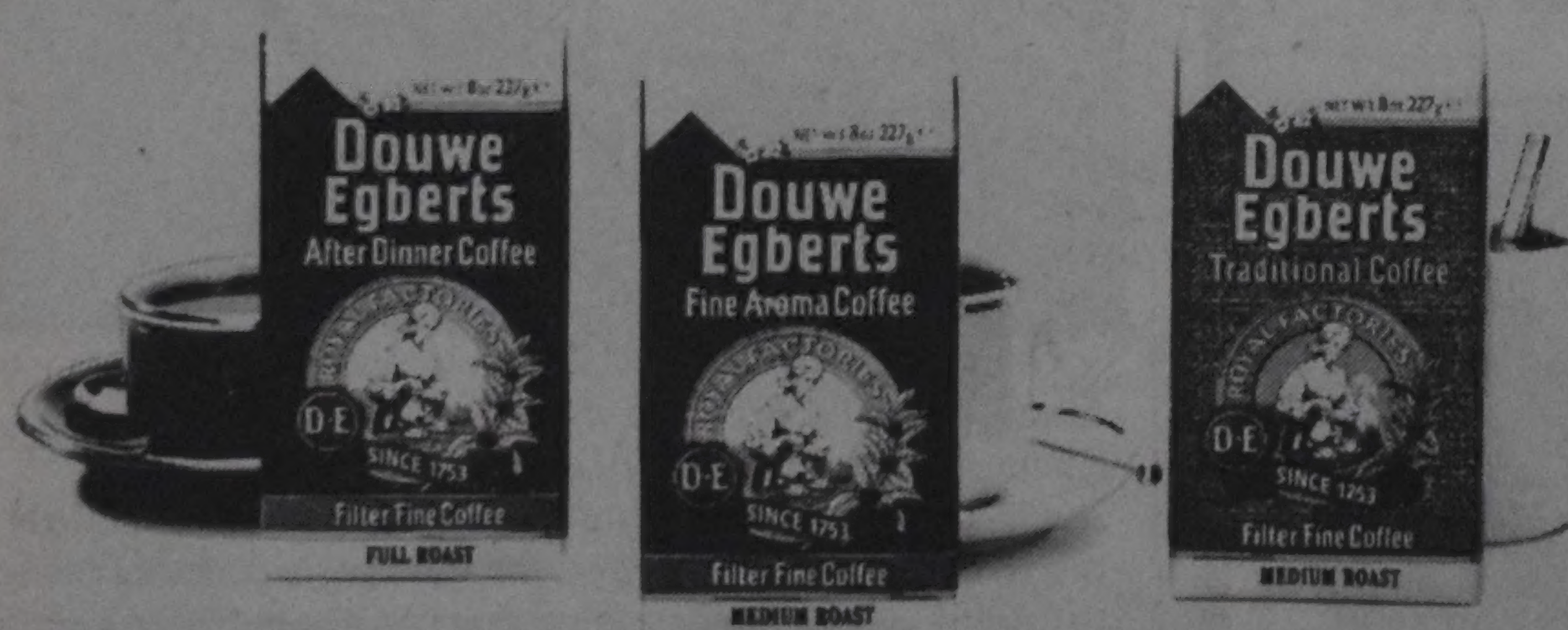
The Association for Public Justice, an association of Christians supported by many Christian Reformed people, has filed a statement in the Alabama case objecting to the basis on which the decision was made. They say that the case is rooted in repeated misunderstanding of the nature of "religion" and "education" in American public life. Religion is not something that can be separated from public life nor from schooling. They argue that "the protection of each child's free exercise of religion demands that no significant religious viewpoint be excluded from the school's curriculum." They say that not a monopolistic but a pluralistic approach to public education is needed to have true neutrality in the schools.

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# A refugee's tragic death

## Alice and Mark Vander Vennen

TORONTO, Ont. — On Tuesday, July 28, 1987, stunned members of the Lighthouse Community gathered at First Christian Reformed Church in Toronto to bury their husband, father and friend, Nguyen Quy Toan (pronounced "Twan"). Toan was killed in a car crash along the Trans-Canada highway near Wawa, Ontario.

Toan left behind, without opportunity to say goodbye, a beautiful family: wife Bich (pronounced "Beak"), daughters Eva (18) and Kasiah (5), sons, Bruce (19) and Paul (14). Bruce and Paul, seriously injured in the accident, now appear to be on the way to recovery. The previous week Toan and Bich had celebrated their 20th wedding anniversary.

It was three years ago that Toan proudly showed us his family. He introduced us to Kasiah — the beautiful delicately-formed girl had been born in a refugee camp in Hong Kong, where the family had lived in prison-like conditions for the last two-and-a-half years. They were among the throngs of boat people escaping the oppressive regime in Vietnam. Eventually, through the sponsorship of the First CRC of Toronto and the Lighthouse, they came to Canada.

Three years later, Kasiah and her family must take in this unspeakable tragedy.

## A leader

Toan was among the gentlest

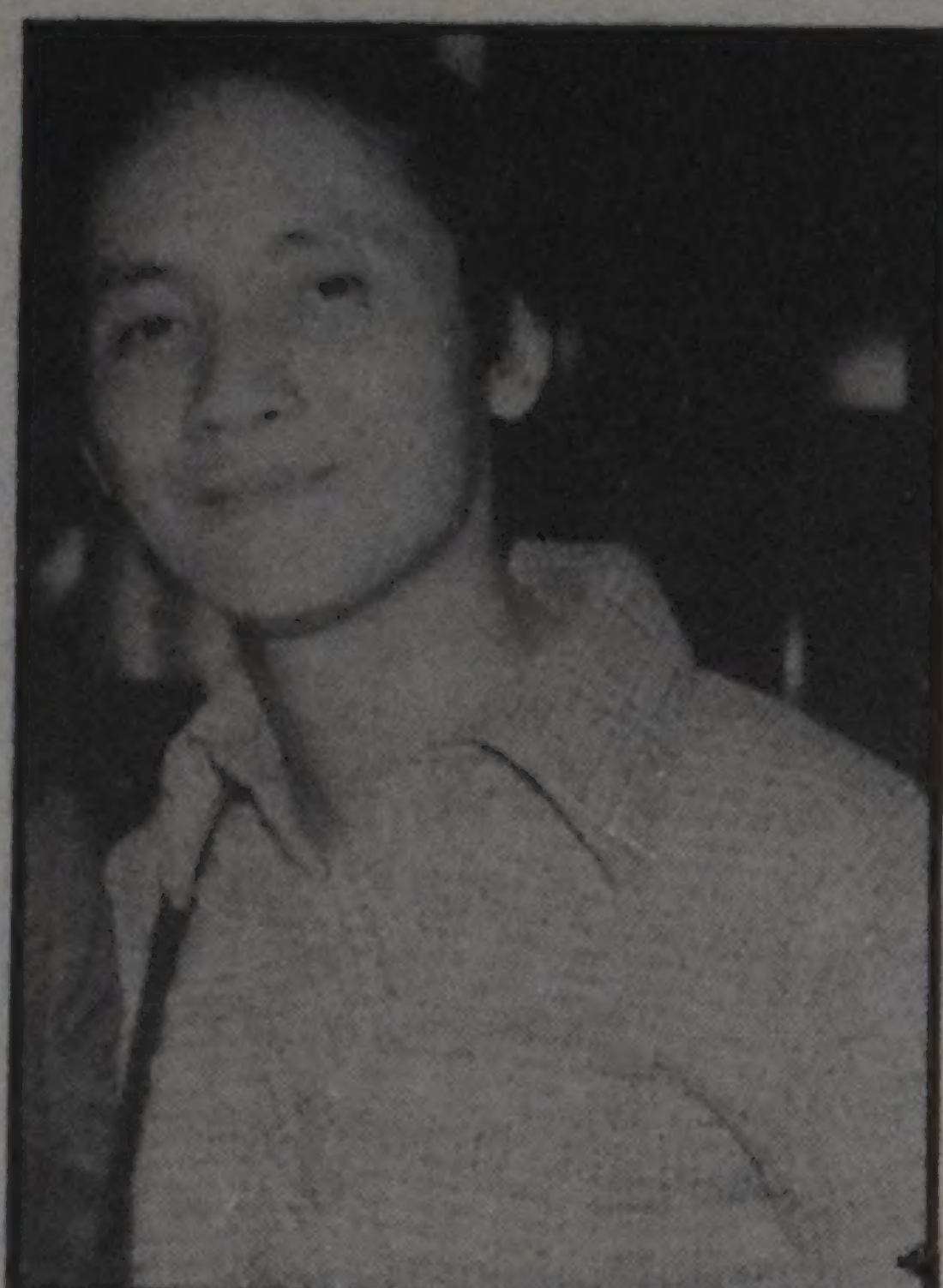


Photo: courtesy VanderVennens  
Nguyen Quy Toan

of men. His eyes could dance and he had a quick smile. He loved the Lord. He once wrote from the refugee camp to the Lighthouse: "We thank God for establishing His church among the Dutch in Toronto and for His raising up men and women full of faith and compassion in Jesus Christ. ... We'll request the church here to pray for your church there, and for you in particular."

Toan was devoted to his family. He was exceptionally bright: in Vietnam he worked as an artist for the government and directed performances in music and theatre. In Toronto he worked as an electronic technician for Sears — work which he excelled at and

enjoyed. He spoke Vietnamese, French and Russian, and amazed friends at his quick facility with English.

He was a pillar of strength in the Vietnamese community in Toronto. He was a Lighthouse Board member and a member of the steering committee of the "All Nations" Sunday Morning Fellowship, which meets weekly at the Lighthouse.

## See our tribulation

It was members and friends of this fellowship who gathered to bury their beloved friend, and who continue to be a strong

support for Bich and Bruce, Eva, Paul and Kasiah. Psalms 103 and 23, Romans 8, and Revelation 21 were read in Vietnamese and English. Dirk Jongkind paid tribute to Toan, speaking with obvious affection for the man whom he and his wife Rie had come to know and love as a son. Pastor Ut Van To of the Vietnamese church offered a meditation.

Toan is now forever with the Lord. But the agony we feel is expressed in the closing words of the moving song sung at the funeral by David and Marcia Solomons, "Lord, see our tribulation."

Bich Toan's address is 19 Londongreen Court, Unit 69, Downsview, Ontario M3N 1K3. The Lighthouse, an international CRC ministry in downtown Toronto, has set up a fund in memory of Toan. All monies earmarked as such and sent to The Lighthouse, 1008 Bathurst St., Toronto M5R 3G7, will be given to Toan's family. The Lighthouse continues to seek church help for refugee sponsorship; last year it sponsored 144 persons, and this year by July 31 it has already sponsored 108 persons.

## An Open Letter to DAVID PETERSON:

The Ontario Liberal Party has repeatedly assured us that it wants to treat independent schools fairly. Former Party Leader, Dr. Stuart Smith, on March 31, 1981 said, "The Ontario Liberal Party clearly recognizes the educational and social value of diversity in education as opposed to a single, monolithic public school system. We therefore want to offer encouragement to schools that have taken the initiative to satisfy the different needs children and their parents have in acquiring the best possible education."

"We also recognize the rights of parents to choose the form of education they want for their children without being penalized by extreme financial burden. When the Ontario Liberal Party forms the Government of Ontario, it will immediately convene an all-party committee to determine the possibility and the degree of financial support that independent and alternative schools could be given."

"It is the belief of our Party that our society benefits from pluralism and is not threatened by it". Premier Peterson, in your letter of October 24, 1985 you said, "The Government of Ontario intends to give full and sincere consideration to the findings of Dr. Bernard Shapiro's Committee of Inquiry into the Role and Status of Private Schools in Ontario. . . . It is our sincere hope to resolve this historic issue in a fair and positive way, and you have my personal assurance that we will do all we can to ensure that the rights and contributions of all Ontarians are protected and acknowledged."

One week later, Dr. Shapiro recommended that the Government "provide an annual grant" for independent schools that meet certain conditions. We appreciate these expressions of fairness. The Supreme Court of Canada recently affirmed the right of Roman Catholics to enjoy full public funding for their schools. Now is the time to extend at least some financial relief to other taxpayers whose children attend independent schools.

"... Recognize the rights of parents to choose the form of education they want for their children without being penalized by extreme financial burden" - Smith

"... Resolve this historic issue in a fair and positive way." - Peterson

We appeal to you, Premier Peterson and your Liberal colleagues, to immediately announce and implement a fair education policy "to ensure, as you have stated, that the rights and contributions of all Ontarians are protected and acknowledged."

Will you make this commitment to fairness now?

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## Check page 2 for summer publishing schedule

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## Features

## Canada Day and the NDP plot

Reinder J. Klein

**VICTORIA, BC** — According to recent polls, the New Democratic Party (NDP) led by benign and pleasantly paunchy Ed Broadbent has found great favour in the fickle hearts of many Canadians. That means a spectre is haunting my home and practically native land; it is the spectre of (gasp) socialism.

As we all know, socialists are unrelentingly evil. It's even been suggested that when they make bread they use gravel for dough! Their nefarious purpose is to take over the world, something not even Coca-Cola has managed, and gaining control of Canada is only one more step in their frightening advance.

It is my theory that there is much more behind the sudden rise of the NDP than meets the eye. President Reagan, who has been kept in operation considerably south of North lately, may not know anything about this either, but some future parliamentary commission investigating the affair will no doubt reveal a secret connection between some Privy Council privy and a yet-to-be discovered group of fanatics.

The odious plot came to me in a dream — a nightmare, really — at the end of a busy and eventful day last July 1: Canada Day.

## Disabled youth

Even the start of that day had been all wrong. Shouts, loud singing and raucous laughter roused me out of a deep sleep around 2:15 a.m., and at first I could not figure out where I was. My wife wasn't there, the bed seemed odd, the room strange, but when the fog lifted it dawned on me that I was in a downtown Victoria hotel room and that the racket outside was totally out of keeping with the prim and proper character of BC's capital.

Down in the street a jovial shirt-sleeved crowd was milling about, mainly young and feeling no pain. Obviously the happy juice had done its subtle work well, enlivening the throng and enriching the owners of a local watering hole. Patrons of nearby hotels were less favourably affected.

Mercifully, it did not last long, and well before the young revellers had reached their nocturnal destinations I was again comfortably ensconced within the restful embrace of old Morpheus. Just before I drifted back to sleep it occurred

to me in a brief, lucid flash that if the infernal Russians were to attack us this Canada Day, many of our able-bodied young men would be at home sleeping it off, leaving defence of goods and country to us older, more sober types.

As for that, *had* Russians actually landed somewhere on the West coast I, too, would have had to miss all the excitement. Not that I don't believe in stopping the Russians dead in their tracks, so to speak, but I had to work on Canada Day. Being paid "double time" is not something this fine, upstanding North American Calvinist easily turns down, even if it means marking provincial English exams. And so I went to work, leaving our coast practically undefended.

Upon returning to my hotel room after the tedium of a day's work, I was inexorably drawn to the Southern shore of Vancouver Island. I guess I really wanted to make sure no Russian had actually set foot on Canadian soil while I was busily confirming Max Weber's work ethic we Protestants are so fond of. At any rate, I went for a walk through Beacon Hill Park, up to the huge flagpole and down the southern slope where I gazed across the water at the snow-capped Olympic mountains.

## Short-range mess-iles

Slowly, entranced, I strolled to the edge of the cliff, and there it was. There, on Finlayson Point, I saw the stone marker according to which, between 1878 and 1892, two 64-pound guns, cast iron *and rifled*, had been installed on that very spot to help ward off an expected invasion of — are you ready for this? — the Russians!

My mind reeled when I read the reassuring information. 64-pounders. Rifled. Two of them. To stop the Russians. And that was even before *THE* revolution. What a great and good thing, it flashed through my racing mind, that the NDP wasn't around then in Canada.

They would never had approved of those guns. They would have wanted the money to be spent on pensions or health care or some such fool thing.

As I strolled westward along the embankment, I wondered what two guns might do. Not much of a military sort, I figured that two 64-pounders equalled more than 500 quarter pounders, and that gave me pause. In my mind I saw hordes of wild Russians being met by a withering cross-fire of quarter pounders as they stormed our shores; I saw their lines waver and stop; I saw their heavy-jowled commander, a juicy

daintily across the waves on her way to Seattle, packed to the scuppers with gamblers. A floating casino while in Canadian waters, the ship is stacked with decks and dealers, dice and things that go around and around, one-armed bandits and other unsavoury types that prop up BC's struggling economy. What a marvelous one-two punch, I thought, to take the fight out of any Russian — gambling and Big Macs!

A little later I found myself ambling along the Canadian Coast Guard wharf where a number of ships were tied up. Guarding our coasts is no mean

## Good ship enterprise

One of the ships, quite a large vessel, bore the name Martha Black. It made me think of Conrad, that embodiment of entrepreneurial success, and I wondered if the government's drive to "privatize" just about everything had already reached our icebreakers and supply ships. Had Conrad bought Martha?

And why not, I mused. The bottom line of our participatory materialism is profit, and hunger for profit keeps organizations lean and people mean. Canadians should pay for the services they get. If they want to live in arctic



piece of hamburger firmly embedded up his left nostril, his brow streaked with ketchup and a dash of mustard decorating his red star, slowly sit down in the seething surf, a stunned look of utter disbelief on his ample face.

## Ships on guard

Two powerful blasts from a ship's horn shattered the delightful reverie. Instead of the Russian navy I saw the sleek and classic shape of the Princess Marguerite, that epitome of free-enterprise enterprise, come dashing around the pier at Ogden Point.

What a pretty sight she made, this perky old lady. Here she was, not in the least bit concerned about hostile forces about to attack, skipping

feat, and obviously very necessary, what with Sikhs and Tamils and no doubt others showing a keen and growing interest in our friendly shores. Perhaps that is why I felt a little ill at ease when I noticed that all these ships were painted red and white, colours I normally associate with the post office.

regions let them pay for having shipping lanes cleared of ice, and if they're foolish enough to settle somewhere far away from Toronto make them pay for costly mail service. Governments should serve Canadian business, not be in the business of servicing ordinary Canadians.

I found myself staring at a small, oddly-shaped boat. At first I couldn't decide why it seemed strange, but then I realized that it was practically impossible to tell which side was front, which was back. The ship bore the name "Ottawa" on one end, and the whole vessel was propped up on huge concrete blocks close to the fence and far away from any water.

Meech Lake, I thought. There sits our federal

Continued on page 12...

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# Lazy school children: a real problem

Adrian Peetoom

It has seemed inevitable that substantial numbers of children either don't do well at school or dislike school, and often both. And we adults have had to find ways (rationalizations) to cope. "Just like his father," we say. "As long as she does her best." "He hasn't got the talent for it." "As long as they try." "Not everybody has to go to university." "Look at Uncle Henry, they finally kicked him out of school, and now he has his own business." "In the end it won't matter, for she'll find a nice Christian boy to take care of her."

We even seem to accept as inevitable in our North American culture that 25-35 per cent of the population is functionally illiterate, and that by far the majority of adults profess not to know much about math and science, history and geography. I'm convinced by now that the overwhelming majority of adults in Western culture live with the following feelings, often unuttered and certainly unexamined:

1. School was fundamentally an unhappy experience.
2. If you were unhappy in school, it was your own fault. Either you didn't do your best, or you simply didn't have the "smarts."

3. School was something you had to endure. The principal, the teachers, your parents, their friends and the government were all united in keeping you there "for your own good." There was nothing you could ever do about it, certainly not before the legal age of school-leaving.

Christian parents too easily accept these rationalizations, as I know from long personal experience. We may not like to receive bad and mediocre report cards, our tempers may briefly rise, privileges may be withdrawn for a few days, but sooner or later (quite soon in the case of most) we somehow accept that our children were not cut out to become scholars, and we'll decide to keep the pressure on only sufficiently so that our kids escape the worst damage: not passing a grade, or even becoming a total academic failure.

## They mayn't be lazy

But we draw the line at this: our kids are not permitted to be lazy! We'll allow them to fail if at least they honestly try. After a while the words "they just didn't have it" even take on the soft tones of love and resigned acceptance. But not so when we are convinced that our children failed because they were lazy. Then our indignation does not dissolve so easily, if at all. Laziness we remember for a long time, sometimes forever. I have heard it said in many ways: "I know my child can do it, but he doesn't try." Most often the tone is frustrated, angry, resigned, tired and disgusted all at the same time.

Lazy school children. It is a serious problem. Educational theories that don't take "lazy

children" into account cannot be very trustworthy.

But what is the problem? A short article in *Calvinist Contact* cannot possibly do justice to the breadth and depth of it. For now I simply want to sketch a way of looking at schooling that rejects two sets of beliefs: that children only learn when they are in school and that it is "natural" that a fairly predictable proportion of children will not do well in school.

## They learn outside of school

First this. The notion that children learn only when they are in school is gradually being discredited — by parents, by teachers, by children themselves and by a new generation of research scholars. Here is some quick evidence.

- By the time they are five years old, and long before they go to school, the overwhelming majority of children in our culture have mastered a substantial (and useful!) oral vocabulary. The lowest estimate is 2,000 words, the highest I have seen is 20,000. Either figure is a triumph of informal learning.

- At that time children have mastered 95 per cent of all the grammar of their mother tongue they will ever have to learn.

Our common sense tells us that both observations are utterly plausible. We are able to carry on substantial and complicated conversations with children of that age. They have no trouble understanding us, and we have no trouble understanding them, especially if we let them choose the topic and lead us through the conversation. They have enough words to tell us what they think, and they understand most of our words, even the longer and more difficult ones. They know how to arrange words (grammar!) so that we not only understand their thoughts, but we even have a good idea about how they came to their conclusions. (Anyone interested in early language learning might want to read *The Meaning Makers*, written by Gordon Wells, published by Heinemann Educational, U.S.A., and available through Irwin Publishing Canada.)

- There is solid evidence to suggest that children have

mastered a lot more math than we have given them credit for by that age.

- Parents know how quickly even very little babies learn how to get their way with parents, and especially grandparents.

I could fill many pages with descriptions of what five-year-olds have already learned, but let me simply state that it is overwhelmingly likely that the first five years of human life are the most productive learning years! The implications are quite staggering.

Without the benefit of specific instruction, little five-year-olds have already mastered a quite impressive array of competencies. They have done it on their own, using whatever resources came their way. They tried, failed, tried again. They experimented, using adult models to test their own discoveries. When parents thought they were playing, they were actually very busy learning.

Remember the two-year-old asking, "Why, why, why" all the time, and never waiting for your answer, right or wrong? We now suspect that children are not interested in your answers, but are simply experimenting with the why word in an effort to find out how it works, what effects it has, how they can use it.

And I don't think I have ever heard an adult accuse a pre-school child of being lazy! On the contrary, one of the most common groups of observations about children that age concerns their inexhaustible and incredible energy!

## School forces structure

But then they go to school, and in one day the world changes drastically. They are no longer allowed to experiment. They are now



Photo: C.C. files

"... I don't think I have ever heard an adult accuse a pre-school child of being lazy!"

subject to a curriculum, a set of pre-organized, pre-methodized requirements for success in school. While children actually show great variation in rates and ways of learning, the school asks (demands) of them that they conform to a very narrow range of options at best, and often to a single school way.

For many, learning to read becomes a matter of phonics and word lists; learning to write a matter of penmanship, spelling, punctuation and grammar rules; learning to do math a matter of learning to do school sums; learning about science and social studies a matter of copying from the blackboard in your notebook, or filling out blanks in workbooks or on worksheets.

To put it bluntly, the most successful children in school are likely the ones who discover

early what the school wants, and then satisfy the requirements. The ones who won't do so well are either fairly mystified about what the school wants, or (poor kids) continue to see the world so differently than school does that they end up feeling like aliens.

The real tragedy is that substantial numbers of children have real difficulty learning the school ways. For instance, few children learn to read by mastering phonics, memorizing word lists, or answering comprehension questions at the end of pieces of text. And if school presents that model of literacy to children, many children are

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Photo: C.C. files

"I'm sure there are some [lazy children]... perhaps we adults... have not taken enough time to discover how and what they could and would learn, if only we began by respecting them as the accomplished learners they demonstrated themselves to be long before they went to school."



# Lazy school children: a real problem

... continued from page 11.

going to flounder, slowly at first, but overwhelmingly by Grades 4 and 5. By that time they have come to believe that they *cannot* learn to read and write, they are failures at it, they haven't got the smarts for it.

And some keep on trying and trying, frustrated, anxious, down on themselves, but trying for the sake of approval by school, the teacher, their parents. And some — quite a few — simply give up in despair. They don't even try anymore. Some become discipline problems. Looking at others, one could easily jump to the conclusion ... that they are lazy!!



Photo: Living and Learning

"... the most successful children in school are likely the ones who discover early what the school wants, and then satisfy the requirements."

## "Laziness" is caused by school

So here's the problem as I see it. Lazy children in school are a more than solid hint that school is utterly unaware of and unresponsive to the learning needs of children who have no other option but to give up. They have tried, but the demands of school just do not make sense, so they simply do not know what to do.

Lazy children? I'm sure there are some. But let's not first blame *them*. Let's first entertain the notion that perhaps we adults — parents and teachers — have not taken enough time to discover how and what they could and would learn, if only we began by respecting them as the accomplished learners they demonstrated themselves to be long before they went to school.

Because of my work I meet many adults who at middle age or older went back to school. Almost without fail they proved to be top students. Almost without fail they thoroughly, *and for the first time in their lives*, enjoy the experience. Why? First, because they have learned a lot as they lived, and simply use that knowledge in their further

learning. Second, "school" cannot push them around anymore. They are there by choice, for their own freely-chosen purposes, and with their own now honed and proven styles of learning. The tragedy is that they had to wait so long to discover that even school learning can be filled with sustained joy, worth the tremendous dedication and effort it takes, a natural activity for 20th-century people created in the image of God.

What should adults do about lazy children? First, repent from underestimating children's skill at learning. Second, stop harnessing them into unsuitable school ways. Third, learn to watch them patiently and try to discover what they know already, what more they want to learn, and how they go about it. Fourth, honour them, support them, catch them when they flounder and urge them to keep trying.

It takes hard work on your part, and patience, dedication and perseverance. But you wouldn't want anyone to call you lazy, would you?

Adrian Peetoom is an education writer and is senior editor of Scholastic Books.

# Canada Day and the NDP plot

... continued from page 10.

government after the Meech Lake Accord, not knowing whether it's coming or going and far away from the element now dominated by other ships of state. Perhaps we should privatize Ottawa, I thought. Sell parliament to Conrad Black. Let him deal with greedy Peckford and VanderZalm and the other regional potentates. Conrad would keep Canada together. He'd show them who was boss!

## Friends and enemies

Silently, smoothly, a huge ship slid through the waters of the harbour to my left. It was the Coho, a seagoing ferry much larger even than the Martha Black. It shuttles hundreds and even thousands of tourists back and forth between Victoria and the U.S. town of Port Angeles. Most of the tourists it brings are rich Americans who spend big bucks here and who, unlike the Russians, are our friends.

Few Russians have ever been in Canada and not many more of them know precisely where it is. Most of them probably don't care much either, one way or the other, about Canada. Still, everybody knows that Russians are our enemies. Already a hundred years

ago we used two 64-pounders to discourage them from holding a picnic in Victoria's Beacon Hill Park, and today we are going to spend billions on sophisticated nuclear submarines to keep out those who have taken great pains to stay at home.

Americans, however, who own much of our choicest land and let us work in their plants and businesses, who sail their ships through our North-West Passage and who regularly poke periscopes up through our arctic ice packs, who regularly invade our country in huge numbers and spend a bundle are, of course, our friends.

As I pondered the marvels of money and international relations I watched the endless stream of campers and motorhomes come rolling out of the Coho's bowels. Friendly natives, some of them still very young, were busily handing out pamphlets and displaying large signs proclaiming the availability of beds and breakfasts, bus tours, bicycles, carriage rentals, and other vital services.

The sweet savour of delicate foods arose unto my nostrils, and of a sudden I was faint with hunger. I dined that evening on flounder, in loving memory of BC's once-booming economy. Afterwards, I wound my way through Government Street, where gawking tourists engage in immersion shopping, past the stately and awe-inspiring Empress Hotel, back toward

my temporary residence.

## Red-light thoughts

It had been a lovely day — bright, sunny and pleasantly windy. The walk had done me a world of good, dinner had been hugely satisfying, and a luxurious bath afterward had made me feel ripe for a good night's sleep. Canada is a lovely country, I thought, getting into a bed made up so tight I could hardly breathe. What a pity we are about to hand it over to the reds.

The Reds! Socialists are red! Lights flashed and bells sounded in my weary brain. This was it. This was the end. It was the Russians after all. Broadbent was merely a mole, a loathsome lackey, a Soviet tool. Mulroney and Turner were obviously on the take, for no one could believably squander the leads those two had enjoyed for so long.

I tried to reach the phone beside my bed to alert the RCMP but couldn't get my arms from beneath the sheets. Oh, Canada, I thought, we stand on guard for me, but who'll look after thee? Finally, mercifully, sleep stole over me, yet even then I didn't rest. I kept dreaming I was wedged solidly inside a sesame seed bun, pickled and onioned, with Ed Broadbent trying to bite into me. Or perhaps it was Gorbachev ...

I really couldn't tell the difference.

# Vancouver now one of world's top 10, tourism minister claims

Alyn Edwards

(Canadian Scene) — A year after Expo 86, which had 24 million visitors, British Columbia continues to enjoy a tourism bonanza.

All tourism indicators were the highest ever for the first four months of any previous year. These include hotel occupancy, incoming air passengers, U.S. arrivals at the border, cars entering from the rest of Canada, ferry traffic and restaurant sales.

Vancouver has become one of the world's top 10 tourist destinations largely because of the awareness created by Expo, says BC's deputy minister of tourism Virginia Greene. But the number of tourists arriving this year is even taking her by surprise.

"We knew many people would come back for a second look and some who couldn't come to Expo last year would plan to come this year but we didn't realize they would be here in such numbers," Greene says.

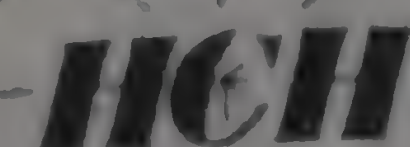
The major market initiative

again this year is in California which has a population equivalent to that of all of Canada. A series of television advertisements is now running in that market encouraging tourists to come back to BC or make their first trip. As well, full-page advertisements are currently running in a dozen major American magazines. The push to bring tourist dollars to British Columbia seems to be working.

**Calvinist Contact will not publish the following issues:**  
**Sept. 4**  
**Sept. 11**  
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# Are you listening?

Cecil E. Burrige

It is quite amazing how many people in the pews of Christ's church miss the point of the gospel message. They listen Sunday after Sunday and still do not find the way to heaven. Jesus Christ is the only Saviour yet many still seek to get there by other means.

## "My husband"

Pastor Ken stood by the bed of a terminally ill woman. She had been a faithful member of his congregation for 15 years. Knowing that her time on earth was drawing near, he tried to comfort her by referring to her faith in the Lord. He began by saying, "Of course we know in whom we trust, don't we?"

The woman responded to the minister's question by saying that she was quite certain that her trust was placed in the right person. So to be sure she was trusting rightly, and to draw her out further concerning her faith, he asked, "And in whom do you trust?"

Pastor Ken was amazed when the woman said, "My husband."

Once again, the minister had to present the gospel message as clearly and as simply as he could. Jesus saves, and Jesus only. The woman understood the basics of her religion but somehow, she missed the doctrine of salvation. Christ's atoning blood was shed for her and she knew it not.

## Evasive end

In a similar situation, I stood



by the bed of one of my parishioners who was hospitalized with a severe heart attack. He had been an elder in the church for a number of years before I arrived as pastor. To no avail I tried to discover his relationship with the Saviour. Every time I mentioned the Lord's name he changed the subject.

Finally, after about 20 minutes of this I asked if I could pray with him, thinking that I could speak of Christ's atoning blood in the prayer. He thwarted that idea when he said, "Well, you can say the Lord's Prayer."

I made two more visits to see that man and was frustrated every time. He went home and quietly died in a livingroom chair while his wife was preparing his supper. I never did discover whether the man

had saving faith or not.

## God's grandchild

Still another case concerned a man who was certain that he was going to heaven because his father had been an elder and active member in his home church for about 40 years. "My father worked faithfully for that church," he said. "I was

raised in that church too and we did a lot of work together. I'm sure Dad's in heaven because of what he did."

There it is again — works. So many know and even memorize Ephesians 2:8,9 but they still miss its message. Works *does not* put one into heaven. If there is one thing about evangelical Christianity that you would assume is clear to all, it is the fact that Jesus Christ is "the way." But they don't know — they don't know!

The man just mentioned was 85 years old, his health was deteriorating fast, and this was possibly his last trip to the hospital. I tried to reach him for Christ. I gave him a little tract, "What Must I Do to be Saved" which he promised to read. He never did. When I returned for a visit three days later he refused to talk to me, saying, "I don't want to be preached to."

## Let it sink in

I didn't want to preach. I

wanted to tell him about Jesus and His love and how to get to heaven. Evangelicals preach it, teach it, talk it, share it, sing about it, pray about it, but somehow the message of salvation doesn't always sink in. Jesus Christ died on the cross of Calvary and did it all. He paid our penalty. He paid our debt. He took our punishment.

There is not one thing we can do to buy, merit, or deserve salvation. To be redeemed we must *trust* Him — Jesus Christ the Son of God. Are you listening?

Cecil Burrige is a retired pastor living in Oro Station, Ontario.

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## Religion/Theology

# Jewish sects in the New Testament period

John Valk

The Sicarii took the most extreme measures in their resistance to Rome. But they were not, however, the only ones who disliked the Romans. The Zealots, a much larger Jewish resistance movement begun by Judah the Galilean in 6 CE, equally shared their hatred for these foreign overlords and the cruelty of their governors. They openly rallied the people to war against their oppressors.

Their name stems from their zeal for freedom from the subjective state into which the Jewish people had fallen. It was not merely descriptive of the character and action of their resistance, but was a name which they themselves had adopted. The *Talmud* associates the Zealots with the deeds of Phinehas (Num. 25:7-13), who is praised for his zeal in defending God's cause. He becomes the prototype of the Zealot, ready to resort to violence to defend the honour of God and protect the Torah.

Judah, assisted by Zaddok a Pharisee, urged resistance to the new taxation system introduced by the Romans. Most probably a rabbi, he urged his countrymen to revolt, chastising them for consenting to pay tribute to Rome and tolerating mortals more than God as their lord. He conceived of Israel as a Theocracy and therefore a Holy Land. To give of its resources to a pagan Roman emperor amounted to apostasy.

### Judah's revolt

Judah founded a following which Josephus referred to as the "fourth philosophical sect of the Jews." He linked them closely to the Pharisees, with the exception that they had "an unshakable devotion to liberty, holding that God alone is ruler and Lord."

The Pharisees represented generally the popular party, known for their dislike of the Romans, their zeal for the law, and the return to a theocracy. The Roman question caused a split in the Pharisees. The moderates, who were in the majority, accepted the predicament as an act of God's punishment to an infidel people. The extremists, who were in the minority, advocated war and, led by one such as Zaddok, attached themselves to the likes of Judah of Galilee.

The Zealots emerged from and represented those of the Pharisees who were most hostile to Rome, with the Sicarii forming an even further extreme in the resistance movement.

The initial revolt led by Judah in 6 CE was quickly suppressed by the Romans. He was executed and his followers scattered. In addition to Josephus, we find this recorded in Acts 5:37 in the famous speech of the Pharisee leader Gamaliel. The action by the Romans did not end the Zealot

movement. However, it did lose much of its momentum. But this was due also to the fact that the Romans made an effort, as a result of the revolt, to become more tolerant towards the Jews. With their increased flexibility, the people began again to enjoy a relative peace in their homeland.

That peace ended, however, when Pontius Pilate (26-36 CE) became governor. He engaged in acts of corruption, insults, murder of innocent people and constant savagery. This is recorded in the gospels, where the Zealots are referred to as Galileans, "whose blood Pilate mingled with their sacrifices." (Lk. 13:1)

This increased oppression caused the spirit of Judah to again inspire the people with a desire for liberty. Three of Judah's sons began to engage in renewed resistance, as did a further descendent, Eleazar ben Jair, who later became the commander of the garrison at Masada. The increase in opposition to the foreign occupation brought an increase in Roman retaliation, until the Jewish resistance was shattered, the population devastated, and the temple destroyed.

### Jesus and the Zealots

It was during the reign of Pilate that Jesus engaged in His ministry and suffered His death. It was also the period of renewed Zealot influence, and Jesus did not fail to address their nationalistic ideology. When he was in Galilee, their home base, his preaching concerning the Kingdom ran counter to their advocacy of violence.

Nonetheless, one of Jesus' disciples, Simon, was a Zealot. Luke-Acts makes specific mention of this fact. Mark, the earliest gospel, and Matthew do not. Mark, writing about 66 CE, perhaps wished to dissociate Jesus from involvement in this movement of Jewish nationalism, and concealed from his gentile audience Simon's Zealot affiliation. He did not translate Simon's Aramaic designation (Cananaen) into its Greek equivalent of *Zelotes*. (Mk. 3:18; Mt. 10:4)

Luke, writing much later when the war was long past, supplied this information. (Lk. 6:15; Acts 1:13) By distinguishing Simon as a Zealot, he may simply have been hinting that Zealot

## The Zealots

principles were not totally inconsistent with the teachings of Jesus. But, by naming only one disciple as a member of this group, Luke also clearly indicated that Jesus was not a Zealot leader.

### Barabbas a Zealot?

There does exist, nonetheless, a possible link between Jesus' crucifixion and the rise of the Zealots during Pilate's procuratorship. Their plots and violence aggravated him, and he sought to suppress them. The Jewish authorities used this to their advantage when they wanted to dispose of Jesus.

At the trial before Pilate, the people were to choose between Barabbas and Jesus. Barabbas was a "robber" (John 18:40) imprisoned along with the insurrectionists who had been guilty of murder. The Greek word for "robber" (*lestia*) is the same used by Josephus as synonymous with Zealot. Mark leaves open to suggestion that Barabbas was no ordinary "highwayman," but possibly also one who headed some of the revolts against the Romans. Barabbas could, therefore, have been a Zealot leader.

If that was indeed the case, Barabbas is likely also to have been in favour with the masses who generally supported the Zealot resistance. But, Jesus was also popular with the people, for they tried at one time to make him King. (John 6:15)

Pilate may possibly have been convinced that Jesus would be preferred above Barabbas. However, he underestimated the influence of Jewish authorities on the mob. They chose Barabbas, and Jesus was executed as a

political insurgent, suffering the slow death reserved for revolutionaries against Rome. One more indication that the Romans may have connected Jesus with Zealot uprisings was the fact that He was crucified between two other "robbers." (*lestai*; Mk. 15:27)

### Early Christianity and the Zealots

Much in the history of the Zealots gives indication that they represented a devotion to a hopeless cause and were doomed to failure. They were generally not known for their prudent strategies. Their separatist spirit, their disregard for others who did not share their nationalistic fervour, and the enormities of their actions were bound to fail. Yet, they were courageous men. According to Josephus, they considered "it a trifling matter to endure extraordinary deaths and the torture of relatives and dear ones, in their refusal to address any mortal as 'Lord.'"

The movements of resistance throughout Palestine would have forced the followers of Jesus to make crucial decisions, for a concerted effort by the Jews was needed to withstand the impending onslaught of the Romans. However, like many of the Pharisees, they did not favour revolt.

On the eve of the great war, when the Zealots and Sicarii had possession of Jerusalem, it is known that the early Christians fled to Pella for safety and security. They could probably see that the revolt was a hopeless cause. But even more so, just as they had come to realize, shortly after Jesus' ascension, that the Kingdom of which Jesus had spoken was not about to come quickly, they



Illustration: Were You There?  
Seeing Yourself in the Drama of the Cross  
"At the trial before Pilate, the people were to choose between Barabbas and Jesus... Mark leaves open to suggestion that Barabbas was... possibly one who headed some of the revolts against the Romans... and therefore [could] have been a Zealot leader."

may also have realized that the immediate restoration of the nation of Israel was not tied to the liberation of which Jesus spoke.

In refusing to join the revolt, they were at odds with those who felt that the land and people needed to be freed from the hands of the oppressors in order to enjoy the promises given by God so long ago. After the destruction of Jerusalem in 70 CE, the early Christians would have been scorned by those of the resistance who remained. Their message would have been received with little enthusiasm.

The Christians, however, were not the only ones with a new message. The Pharisees also had to adopt to a new situation. The rabbis reformulated Judaism to accommodate a people without a state or a Temple. There existed parallels between the two groups, but it was the Christians who took their message outside of its land of origin and made it relevant for non-Jews.

John Valk is campus minister at the University of New Brunswick. He lives in Fredericton.

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<p>Births ..... \$22.00 Marriages &amp; Engagements . \$25.00 Anniversaries ..... \$30.00 Obituaries ..... \$30.00 Notes of thanks ..... \$21.00 Birthdays ..... \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under file number, \$10 extra. Photos: \$7.50 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. <b>NOTE:</b> Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address. <b>Note our new address: Calvinist Contact Publishing Ltd., 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9</b></p>	<p><b>FEKKES-PRINSEN:</b> Mr. and Mrs. Jelle Fekkes and Mr. and Mrs. Gary Prinsen are pleased to announce the forthcoming marriage of their children JOANNE and JIM. The ceremony will take place, D.V., on Saturday, Sept. 5, 1987, in Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines at 3:30. Rev. Jack Vos officiating. We wish you God's blessings on your future life together. Address: 398 Linwell Rd., St. Catharines, ON L2M 2P4</p> <p><b>VANDERBORGH-VERSTEEG:</b> Mr. and Mrs. Herman VanderBorgh of Listowel, together with Mr. and Mrs. Jake Versteeg of Clifford, are pleased to announce the marriage of their children LOUISE GRACE and ARTHUR JAMES. The ceremony will take place, the Lord willing, on Friday, Sept. 11, 1987, at 6:30 p.m., in the Chr. Ref. Church of Listowel, Ont. Rev. Joel Vander Kooi officiating. Future address: R.R.#2, Wroxeter, ON N0G 2X0</p> <p><b>WINTERS-BERG:</b> Mr. and Mrs. John Winters of Strathroy, are pleased to announce the forthcoming marriage of their daughter TILLY to TERRY, son of Mrs. Nies Berg and the late John Berg of Owen Sound. The ceremony will take place, the Lord willing, on Saturday, Sept. 26, 1987, at East Chr. Ref. Church, Strathroy, Ont., at 11:00 a.m. Rev. J.D. Tangelder officiating. Future address: 37 Curzon St., Toronto, ON M4M 3B3</p>	<p>1947 September 11 1987 "The steadfast love of the Lord never ceases, His mercies never come to an end; they are new every morning; great is Thy faithfulness." (Lam. 3:22,23) With praise and thanksgiving to God, we are happy to announce the 40th wedding anniversary of our parents, GERRIT and ANDREA BARTEN (nee Vlijn) We thank the Lord for giving us Christian parents and pray that He will continue to bless them in the years to come. Congratulations Dad and Mom, Opa and Oma! Betsy &amp; Dick Braam; Jason, Sarah, Ryan — Georgetown, Ont. Ann &amp; Tony Bouma; Peter, Brian, Diana — Calgary, Alta. Klare &amp; Maria Barten; Michelle, Jeffrey, Karen, David, Julie — Bramalea, Ont. Jacqueline Barten — Brampton, Ont. Open house will be held Saturday, Sept. 12, 1987, from 2-4 p.m. at their home. Home address: 14 Stavely Cresc., Brampton, ON L6W 2R9</p> <p>Willowdale, Ont. Newmarket, Ont. 1962 September 14 1987 "Serve the Lord with gladness; come before Him with joyful songs." (Psalm 100:2) We give the Lord our praise and glory that we may celebrate with our parents, LLOYD and TINA DEKKEMA the occasion of their 25th wedding anniversary. We thank the Lord for the privilege of having Christian parents and we pray that He will continue to richly bless you in the years to come! We thank you for all the love you have given us over the years. "Congratulations Mom and Dad," with love from: Rob &amp; Kathy; Jesse (first grandson) Mark &amp; Sylvia Julie &amp; Carl Angie Open house to be held on Sept. 18, 1987, at the Vandorf Community Centre. Best wishes only. Home address: R.R.#3, St. Johns Sd. Rd., Newmarket, ON L3Y 4W1</p> <p>Alphen a/d Rijn Guelph 1947 September 4 1987 Psalm 146:5 With praise and thanksgiving to God, we are happy to announce the 40th wedding anniversary of our dear parents and grandparents, CHRISTIAAN and WILHELMINA DUIKER (nee Groenendijk) With love and congratulations from us all: Rinke &amp; Anne Duiker; Julia, Rebecca, Katrina, Adrian — Orangeville, Ont. Ria &amp; John Verdonk; Elisa, Maria, Julie, Sara, Rachel, John — St. Ann's, Ont. Archie &amp; Sue Duiker; Deanne, Eric, Michelle — Burlington, Ont. Chris &amp; Joanne Duiker; Chris, Jocelyn — Guelph, Ont. Mary &amp; Andy Vander Marei; David, Robert, Maryke, Anthony — Fergus, Ont. Robert &amp; Frances Duiker; Bethany — Guelph, Ont. Nancy &amp; Hank De Haan — Guelph, Ont. Home address: 29 Delaware Dr., Guelph, ON N1E 3V5</p> <p><b>Durham Region Right to Life Association</b> has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.</p>	<p>Welland St. Catharines 1962 September 21 1987 With great joy and thankfulness to God, we would like to announce the 25th anniversary of our parents, JACK and BETTY KNIGHT (nee Kiers) Wedding text: "And now these three remain: faith, hope and love; but the greatest of these is love." (1 Cor. 13:13) Congratulations Mom and Dad! We pray that the Lord may bless you in the years to come. Love always: John &amp; Karin Knight Home address: 15 Winfield Crt., St. Catharines, ON L2M 7K6</p> <p>Zevenhuizen Springdale 1947 1987 The Lord willing, on September 11 we hope to celebrate with our parents and grandparents, ART and STYNE MARKUS (nee de Ruiter) their 40th wedding anniversary. "But the eyes of the Lord are on those who fear Him." (Ps. 33:18a) Thanks for everything Mom and Dad: Maria &amp; Jeff — London Jim — Toronto Peter — Bradford Marianne &amp; Frank — Bradford Leona &amp; Gary; Tara, Jeffrey — Bradford Joanne &amp; Jeff — Philadelphia Home address: R.R.#4, Bradford, ON L3Z 2A6</p> <p>1937 September 16 1987 With joy and thankfulness to our Lord, we wish to announce the 50th wedding anniversary of our parents and grandparents, REINTJE and JACOB ROORDA (nee Bylsma) May the Lord continue to bless you. With love from your children: Jack &amp; Helen Roorda John &amp; Sylvia Roorda Dick &amp; Eva Roorda Doug &amp; Nancy Roorda Sally &amp; Arien Vlaar Maaike &amp; Gerry Teeuwssen Susan &amp; Bob Hogeboom Janet &amp; Ron Ferguson Alice &amp; Jim Zeyl Clarence &amp; Mia Roorda and 30 grandchildren. Open house will be at their home: Tabitha Homes, 99A Scott St., St. Catharines, ON L2N 1G8, on Sept. 19, 1987, from 2-4 p.m.</p> <p>1962 September 7 1987 With joy and thankfulness to God, we are happy to announce the 25th anniversary of our parents, SIEBOLT and ANNIE SIERTSEMA (nee Van Oenen) May the Lord bless you with many more shared years together. With love and congratulations from your children: Marge Jim Nancy Open house will be held in the Auburn Community Hall, Auburn, Ont., on Monday, September 7, 1-30 -4:00 p.m. Best wishes only, please. Home address: R.R.#1, Auburn, ON N0M 1E0</p>	<p>"... I go to prepare a place for you. And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also." (John 14:2,3) The Lord called home on Monday, Aug. 10, 1987, in her 43rd year, STENA G. BERGMAN (nee Beekhuis) Beloved wife of John Bergman Dear mother of Jonathan and Michael Daughter of Mrs. Tina Beekhuis — London Sister of: Mrs. Peter (Freda) Haagsma — Ingersoll Henk Beekhuis — St. Catharines She was predeceased by her parents Albert and Alida Beekhuis. Funeral service took place on Thursday, Aug. 13, 1987, at Covenant Chr. Ref. Church in St. Catharines. Rev. Dan Tigchelaar officiating. Home address: Lakeshore Rd., R.R.#3, Niagara-on-the-Lake, ON L0S 1J0</p> <p>"Then I heard a voice from heaven say, 'Write: Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'they will rest from their labour, for their deeds will follow them.'" (Rev. 14:13) Taken up to be with the Lord, very suddenly, on August 10, STENA G. BERGMAN (nee Beekhuis) at the age of 42. Very beloved niece and cousin of: D. van der Laan-Beekhuis — Brampton Rika van der Laan — Toronto Co &amp; Alice van der Laan — Edmonton Henk &amp; Anne van der Laan — London Harry &amp; Diane van der Laan — Leiden Herman &amp; Stiny de Jong — Jordan Station God's infinite grace and His love in Jesus Christ our Lord, be with John, Jonathan and Michael.</p> <p>"Fear not, for I have redeemed you, I have called you by name, you are mine." (Isaiah 43:1) On Monday, Aug. 10, 1987, our cherished daughter, sister and aunt, STENA BERGMAN (nee Beekhuis) suddenly left this earth to begin her life in glory. We thank God for the unusually great love, honesty and happiness which we received from Stena, and we praise Him for the work He did in her and through her. While she was on earth, God blessed Stena with her much loved husband, John, and two very special sons, Jonathan and Michael. We mourn with the... and covet your prayers for them. Stena was predeceased by her father, Albert (1975) and mother, Alida (1947). We are comforted by our Father's promises and loving care for us. Mrs. Tina Beekhuis — London Freda &amp; Peter Haagsma — Ingersoll Wayne &amp; Karen Haagsma David Steven Alida Hank &amp; Ruth Beekhuis — St. Catharines Allison Justin Erin Jordan</p>
<p><b>Births</b></p> <p><b>HAKKESTEEGT:</b> With joy and thanks to our heavenly Father, we, Kirby and Arlene, wish to announce the arrival of our second child. Our son, BRYCE HILBERT, arrived on July 23, 1987, weighing 10 lbs. 4 oz. His proud brother is Kevin Henry, and proud grandparents are Mr. and Mrs. Hilbert De Boer of Clifford, Ont., and Mr. and Mrs. Henk Hakkestegt of Brighton, Ont. Home address: R.R.#3, Brighton, ON K0K 1H0</p> <p><b>MEIJAARD:</b> We, Alma and Tyler, thank the Lord, the giver of life, for blessing us with our first child, a healthy baby boy. MICHAEL TYLER was born on Aug. 9, 1987, weighing 9 lbs. 2 oz. He is the 23rd grandchild for Mr. and Mrs. Jack Bruining and the first grandchild for Mr. and Mrs. Gerry Meijaard. Address: 155 Chopin Dr., Cambridge, ON N3H 1J4</p> <p><b>SCHOUTEN:</b> Dick and Sandra (nee Feddema) thank the Lord for the safe arrival of their first child, a healthy son, DEREK JAMES, born Aug. 6, 1987. Fifth grandchild for Mr. and Mrs. Dirk and Rita Schouten, Fenwick. Fourth for Mr. and Mrs. Peter and Tina Feddema, Grimsby; 17th great-grandchild for Mr. and Mrs. Simon and Sylvia Feddema, Bowmanville; 68th for Mrs. Elizabeth Buma, Bowmanville; 32nd for Mrs. Wm. Vahrmeier, St. Catharines. Box 55, Old Meadowville, ON L0J 1K0</p>	<p><b>Anniversaries</b></p> <p>1942 August 28 1987 "I will counsel you and watch over you." (Psalm 32:8b) With praise and thanks to God for the many blessings given to our family, we hope to celebrate with our parents and grandparents JOHN and HERMINA STEGEMAN (nee Veltink) the occasion of their 45th wedding anniversary. Congratulations Mom and Dad, Oma and Opa! We pray that our Lord will continue to bless and guide you in the coming years. Ben &amp; Jane Stegeman; John &amp; Charlotte Vahrmeier (girl-friend) Mark Lori-Anne — St. Catharines, Ont. Anne &amp; Gary Van Eyk; Paul, Natasha — St. Catharines, Ont. Jeanne &amp; Jacob Hogeterp; Tara, Phillip — Rockwood, Ont. Lambert &amp; Ariene Stegeman; Gregory — Surrey, BC Home address: Box 241, 2 Broad St., Picton, ON K0K 2T0</p> <p>"Yet I am always with you; you hold me by my right hand." (Psalm 73:23) On Sept. 13, we hope to celebrate the 50th wedding anniversary of our parents and grandparents: JAN and ALICE VANDERVELDE Thank you, Dad and Mom, for all your love and care. Thank you for all that you've taught us. We pray that God will continue to bless you, for each other and for all of us. Congratulations from your children and grandchildren. We love you! Jake &amp; Tineke; John, Jake, Margaret, William, Alice George &amp; Bea; Jon, Norman, Steven Freda &amp; Cor; Sid, John, Leona, Marian Harry &amp; Laura; Janeen, Rob, David John &amp; Karin; Kirsten, Lindsay, Jayce Sande &amp; Dave, Melanie, Brandy Home address: 10204 - 132 St., Edmonton, AB T5N 1Y7</p>	<p><b>For Sale</b></p> <p><b>Space dividers:</b> 'Modernfold' — Beautiful mahogany folding door panels (ideal for classroom dividers in church, or for your basement); 6 panels (use individually or in combination). Each panel: 9 ft. wide, 87" high, plus 1 1/2" for railing, for a total of 88 1/2"; \$200 per panel. For sale for health reasons in booming city in the heart of prosperous southern Ontario: Dutch gift and delicatessen store. For information write to: Calvinist Contact, File #2471, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p><b>For Sale</b></p> <p><b>Church Furniture For Sale</b> Chancel furniture: pulpit, baptismal font, pedestal, 3-seat chancel pew. Pews: 37 x 8.5 feet, 17 x 13 feet; (358 seats), 4 frontals. Oak, natural finish, excellent condition. Pews used 11 years. Located in Dundas, Ontario. Call Joe Brokking at 416-878-1584.</p>	<p><b>For Rent</b></p> <p><b>Florida-Gulf of Mexico:</b> 2 bedroom condo, ideal family place in Indian Rocks, very private, heated pool, across road from beach. Available until Jan. 23, 1988. Rent rates U.S. \$350-500 per week.</p>

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# Classifieds

<b>Accommodations</b>  Two girls looking for 1 or 2 non-smoking roommates in London; house is close to university. Call Nellie van Gils (collect) at (519) 376-3492 or Joanne Boven at (519) 745-2409.	<b>Accommodations</b>  Two girls seek responsible female to share 3-bedroom house in Toronto, starting Sept. 1. Call Monique (416) 653-2750 weekdays after 6 p.m.	<b>Help Wanted</b>  Full-time help needed for light <b>greenhouse</b> work in cut mum operation, located in central Niagara Peninsula. Please call (416) 892-3657.	<b>Help Wanted</b>  Help wanted on <b>dairy farm</b> . Phone (416) 776-2957.	<b>Help Wanted</b>  Full-time position on <b>hog farm</b> for mature, reliable person. Vineland, Ont. area. Call (416) 563-8409.
<b>Obituaries</b>  Isaiah 40:29,30 On July 9, 1987, our Lord called home our dear brother and brother-in-law.  <b>JANS BERGMAN</b> age 56. We pray that the Lord will surround Corrie and her family with His comfort and love. John & Janny Bergman — Woodstock, Ont. Willy & Frank Van Marrum — Brampton, Ont. Jennie & John Donker; Woodstock, Ont. Bert & Frieda Bergman — Welland, Ont. Luke & Liz Bergman — Woodstock, Ont. John & Teena Bergman — Woodstock, Ont. Tim & Mary Bergman — Woodstock, Ont. Frank & Nelly Bergman — Guelph, Ont. Hank & Jean Bergman — Ingersoll, Ont. Home address: 325 Huron St., Woodstock, ON N4S 7A5  "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." (John 11:25) Passed away in Nobleford on Monday, Aug. 3, 1987.  Mr. ALLE SLOMP  at the age of 63 years, beloved son of Mrs. Florence Slomp. Alle is survived by his mother, Mrs. Florence Slomp of Nobleford; four sisters: Mrs. Alice (Otto) Prummel of Lethbridge, Mrs. Ann (John) Senneker of Vauxhall, Mrs. Diane (Mel) Pool of Edmonton and Mrs. Bertha (John) Van Zeggelaar of Iron Springs; six brothers, Mr. Anno (Ena) Slomp of Nobleford, Mr. Walter (Mina) Slomp of Lethbridge, Mr. Lou (Sara) Slomp of Nobleford, Mr. Harry (Bonnie) Slomp of Monarch, Mr. Clarence (Elsa) Slomp of Grand Rapids, Michigan, and Mr. Bert (Trudie) Slomp of Lethbridge; one brother-in-law, Mr. Howard Schaap of Brooks; 53 nieces and nephews; and numerous great nieces and nephews. He was predeceased by his father, Mr. Klaas Slomp in 1956; one sister Swannie Schaap, and one brother Lambert Slomp. Box 180, Nobleford, AB T0L 1S0  It pleased God to take into His glory our beloved husband, father, grandfather and great-grandfather.  <b>HARRY WIEBENGA</b>  at the age of 74 years. You have made known to me the path of life, you will fill me with joy in your presence with eternal pleasures at your right hand. Abbotsford, July 16, 1987. Margaret Wiebenga Harry & Grace Wiebenga — Langley, BC Ineke Wiebenga — Delta, BC John & Angie Wiebenga — Terrace, BC Margaret & John Vanderwal — Langley, BC Sandra & Bill Van Dop — Ladner, BC grandchildren and great-grandchildren Home address: 33133 Bourquin Cresc., W., 21, Abbotsford, BC V2S 6B1	<b>For Rent</b>  Ideal for <b>U.W.O</b> students: clean 1-bedroom apartment in north-west London. Call (519) 485-3906.	<b>Teachers</b>  <b>LEDUC, ALTA:</b> Covenant Chr. School invites applications for a 2-3 grade combination teaching position beginning Jan., 1988. Please contact: Lloyd Den Boer, Principal, Box 1595, Leduc, AB Canada T9E 2Y9, (403) 986-8353 or Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1; (403) 986-8192 before Oct. 15, 1987.  Due to unforeseen circumstances, <b>Timothy Chr. School in Rexdale, Ont.</b> , will be in need of a <b>Grade 2/3 teacher</b> for this coming school year. Qualified applicants are asked to call Mr. G. Postma at (416) 741-5770 (school) or (416) 743-9536 (home).	<b>Help Wanted</b>  Employment opportunity at the Institute for Christian Studies. <b>Secretary/receptionist.</b> Duties include answering phone, typing, word processing and working with ICS publications. Typing skills a must. Send resume to: ICS 229 College St., Toronto, ON M5T 1R4 or phone Sarita at (416) 979-2331.  Help wanted for <b>fruit grower</b> in Hamilton area; a person for marketing and general farm work. Drivers licence required. Room and board provided. Call (519) 647-2534.	<b>Help Wanted</b>  A widower with three children, ages 7, 5 and 2, requires a live-in <b>housekeeper/nanny</b> . Write to: Mr. Ralph Zandbergen, 18843 - 8th Ave., South Surrey, B.C. V3S 5J9 or call (604) 538-3039.  Urgently needed: Reliable experienced person on a small <b>dairy farm</b> , 20 miles northeast of Oshawa, starting as soon as possible. Room and board provided. Call Pier Sikma at (416) 983-5526.
<b>Challenging Position in Child Care</b>  Sunny Hills Community (a group home in the Northumberland hill country of Ontario, south of Rice Lake and 5 miles north of #401, for children who cannot live with their parents) is looking for a capable couple (with or without their own children) to manage the home. <b>Qualifications:</b> Christian commitment Love for and patience with children Skill in nurturing these youngsters  Call 416-349-2233 for further information				
<b>Administrative Assistant</b>  Calvin College and Seminary  is seeking an administrative assistant for the Meeter Center for Calvin Studies.  For job description, write to: <b>The Meeter Center</b> <b>Calvin College &amp; Seminary</b> <b>Grand Rapids, MI 49506 USA</b> or call: (616) 957-7081				
<b>CRWRC of Canada</b>  invites applications for a <b>GENERAL ACCOUNTANT</b>  The successful applicant will have recently graduated from either university or college, with training in accounting or business and commerce. This position includes responsibility to maintain and monitor all financial activities of the organization in Canada, with extensive involvement in the administration and maintenance of personnel matters. Experience with computerized systems a definite asset.  Submit resume to: <b>Harry Veldstra</b> <b>P.O. Box 5070, Burlington, ON L7R 3Y8</b> <b>(416) 336-2920</b> Please respond by September 15, 1987				
<b>Hollandia Cookies</b>  We have an opening in our bakery for a person to be trained as a future <b>shift supervisor</b> .  The applicant should possess a caring attitude, have leadership capabilities, be willing and able to accept responsibilities and have a desire to motivate people to do quality work.  Previous experience in baking is not necessarily a requirement.  We will provide your training in all related phases of our business. You have to be willing to actually work in all departments of the baking and packaging process.  If interested, please call to arrange an interview or write to: <b>HOLLANDIA BAKERIES LIMITED</b> <b>P.O. Box 100, Mount Brydges, ON N0L 1W0</b> <b>Tel: (519) 264-1020</b> <b>Attention: Joop DeVoest Jr.</b>				
<b>Shalom Manor for the Aged Inc.</b>  has positions available for <b>an Ontario licensed RN and an RNA</b>  These are part-time positions (approx. 2 shifts per week). Applicants should be able to: • Speak Dutch & English • give Christian leadership & direction Closing date: September 15, 1987  Send resume to: <b>H. John Kamphuis, Administrator</b> <b>12 Bartlett Ave., Grimsby, ON L3M 4N5</b> <b>Phone: 416-945-9631</b>				
<b>Personal</b>  Single Christian dad, age 26, 5'7", 185 lbs., interests include antiques, camping, family outings, movies and music, would like to meet a single marriage-minded woman with similar interests, living in Southern Ontario. (Children welcome). Please send your reply to Calvinist Contact, File #2472, 261 Martindale Rd., Unit 4, St. Catharines, ON L2R 6P9.				
<b>In Memoriam</b>  <b>IN MEMORIAM</b> In loving memory of our dear father and grandfather,  <b>DIRK ZWART</b>  who passed away Aug. 13, 1987, in Wassenaar, The Netherlands. Henk, Ellen, Rachel, Karen, Joel, Samantha Zwart, P.O. Box 372, Niagara-on-the-Lake, ON L0S 1J0				



Classifieds/Events

Business Opportunity

Excellent opportunity: well-established barbershop plus residence for sale; 1800 sq. ft. brick bungalow on 66 x 330 ft. lot; 28-year clientele; owner retiring. Contact Clarence Riesebo, 296 John St. S., Aylmer, ON N5H 1J7; tel: (519) 773-3243.

**Distress sale**  
Illness forces sale. **Printing business**; 29 years same location; all equipped; includes 4-bedroom home and shop; \$135,000 negotiable. Write to Keith Fontaine, Gerry Doherty Real Estate Ltd., 49 Keil Dr., Chatham, ON N7M 3G7; telephone: 1-519-354-3600.

Vacations

**RICELAKE**  
Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.

Write or phone for brochure:  
**Lang's Resort and Campgrounds**  
R.R.#3, Box C, Roseneath, ON K0K 2X0  
Phone: (416) 352-2308

Discover the Magic of Muskoka and the spectacular fall colours at friendly **FALCON LODGE**  
Clean, comfortable, self-catering apartments and cottages at off-season rates starting September. Safe, sandy beach, games room, outdoor hot tub and sauna. Canoes and paddleboat no charge. Your hosts: Ton and Cathy Struyk  
Falcon Rd., Huntsville, ON P0A 1K0  
Tel: (705) 789-2603

**Sandy Bay Cottages**  
Rice Lake, Ont.  
Treat your family to a get-away in our comfortable housekeeping cottages. Lakefront units with lovely views of Rice Lake. September and October packages include: cottage, boat, motor, tank of gas and life jackets. Book early for our annual **Thanksgiving celebration**. Traditional dinner with all the trimmings our treat. Word of mouth is our best advertising. Ask your friends about us. Call or write for reservation and brochure:  
**Sandy Bay Cottages**  
**Art & Sue Breeze**  
R.R.#1, Hastings, ON K0L 1Y0  
(705) 696-2951

**We're not publishing the Sept. 4 & 11 issues of Calvinist Contact.**

**Southampton Hampton Court Motel**  
Short walk to beaches; close to golf courses, tennis and shopping. **MOTEL UNITS:** twin beds, colour T.V.  
**HOUSEKEEPING APARTMENTS COTTAGES** (2 bedrooms)  
Heated outdoor pool. Breakfast lounge.  
(519) 797-2000.

Come to beautiful PEI for your holidays and stay at  
**Southport Motel and Cottages**  
Quiet location, scenic view, pets permitted. The only 3-way hookups near Charlottetown. Contact: Tony or Johanna Enserink at 902-569-2287.

Calendar of Events

- Sept. 3** The King's College's Fourth Annual Community Barbeque, Rundle Park, Site 2, **Edmonton**, Alta. Tickets available at the college (403) 428-0727.
- Sept. 4-6** Special events honouring the occasion of Rev. Anthony De Jager's retirement from the ministry (Rehoboth CRC, **Bowmanville**, Ont.). For info. contact George Kollaard (416) 576-3178.
- Sept. 7** Kaatsen Tournament in **Stoney Creek**, Ont. Phone (519) 485-0639.
- Sept. 8** 35th anniversary and school opening assembly, Sarnia Christian School, **Sarnia**, Ont.; starts 9:30 a.m.
- Sept. 11** Fifteenth Convocation and Eighteenth Anniversary Meeting of the Theological College of Canadian Reformed Churches. Key-note speaker: Professor J. Geertsema at 8 p.m. at Redeemer College, **Ancaster**, Ont.
- Sept. 12** Third Annual Yard Sale from 8 a.m. to 3 p.m. at Sarnia Chr. School, Exmouth St., **Sarnia**, Ont.
- Sept. 12** Redeemer College Annual Membership Meeting & Convocation. Membership meeting starts at 10 a.m. with the convocation beginning at 2 p.m. at Redeemer College, **Ancaster**, Ont.
- Sept. 12** 25th Annual Youth Evangelism Services Conference from 9 a.m. to 4:30 p.m. at Covenant CRC, **Woodstock**, Ont. For info. call E. Munnik at (416) 279-8907 after August 20.
- Sept. 15-19** International Ploughing Match at **Meaford**, Ont. Please visit the Timothy Christian School booth!

Advertising deadlines

Dated	Mailed	Two column ad deadline	Classified deadline
Fri. Sept. 18	Tues. Sept. 15	Wed. Sept. 9-8:30a.m.	Thurs. Sept. 10-8:30a.m.
Fri. Sept. 25	Tues. Sept. 22	Wed. Sept. 16-8:30a.m.	Thurs. Sept. 17-8:30a.m.
Fri. Oct. 2	Tues. Sept. 29	Wed. Sept. 23-8:30a.m.	Thurs. Oct. 24-8:30a.m.

**Ontario Christian Singles Retreat**  
**September 18 - 20**  
**"Body, Mind & Spirit"**  
*Speaker: James Olthuis*  
Outdoor activities  
Spiritual growth  
Fellowship  
**Contact:**  
**Jo-anne 1-416-576-0112**  
**Gerrie 1-416-433-4041**  
**Val 1-416-728-0827**

Real Estate	Teachers
<b>GREENHOUSES FOR SALE</b> Just north of Toronto. 43,600 sq. ft. of glass and plastic greenhouses. Metal-clad packing barn, boiler house, all necessary equipment and excellent 4-bedroom bungalow, all on 3.76 acres of prime gardening soil. Asking \$289,000. Near CR Church and Christian schools. Owner retiring after 27 years and would consider assisting in financing. Opportunity knocks. <b>Near Dunnville.</b> 2-year-old greenhouse operation consisting of approx. 32,000 sq. ft. of twin roof, glass ranges imported from Holland. Two 40 x 60 metal barns, gas heat, beautiful custom-built brick home with 2-car garage. Nice operation, situated on main road together with 71.5 acres of land. Presently growing potted mums. Priced at \$390,000. For more information, please contact: <b>Carl Maartense or Ralph de Groot</b> at <b>Duca Realty Ltd., Realtor</b> 391 Vine Street St. Catharines, On L2M 4T9	<b>GEORGETOWN:</b> Due to unforeseen circumstances, <b>Georgetown District Chr. School</b> will be in need of a <b>Grade 2/3</b> teacher for this coming school year. Qualified applicants are asked to call Mr. George Petrusma at (416) 877-4221 (school) or (416) 877-6444 (home).

**We're moving!**  
**See page 2 for our new address.**

**Toronto District Christian High School**  
celebrates its  
**25th anniversary**  
on Thanksgiving weekend  
**October 9 & 10**  
All former and present supporters, students, teachers and board members are invited and encouraged to attend the festivities at the newly-enlarged school.  
**Friday** at 8 p.m.: an evening of entertainment  
**Saturday** at 2 p.m.: open house and reunion  
**Saturday** at 7 p.m.: the anniversary banquet  
Please call the school at (416) 851-1772 to reserve banquet tickets or to volunteer participation (music, song, memories, etc.) in the Friday evening of entertainment.  
**Toronto District Christian High School**  
7900 Kipling Ave.  
Woodbridge, ON L4L 1Z5

**ADA REALTY LTD.**  
**3412-102 Ave.**  
**Edmonton, AB**  
**T5W 0A3**  
**Tel. 471-1814**  
**Sid Vandermeulen**  
Contact us first when you think of moving to Edmonton and district.  
*Het vertrouwde adres.*

**ANNIVERSARY:**  
**REV. CARL TUYL**  
a minister for 25 years.  
The First CRC of Kingston will celebrate this joyous event **on Saturday, September 26** in the Bay Park Baptist Church, 775 Progress Ave., Kingston beginning at 7:30 p.m.

**KURELEK FESTIVAL '87**  
**A Decade of Remembrance**  
Niagara Falls Art Gallery — Kurelek Collection  
**(416) 356-1514**  
Featuring Polish, Jewish, Ukrainian and Irish Canadians  
200 paintings  
**JUNE 1 - SEPTEMBER 8**  
The support of the Govt. of Ontario, the Ministry of Citizenship & Culture, Hon: Lily Munro, Minister, is acknowledged

The congregation of  
**Rehoboth CRC**  
of **Bowmanville, Ontario**  
wishes to announce the  
*retirement of Rev. Anthony DeJager*  
An open house will be held in the church basement **on Friday, September 4, from 7-10 p.m.**  
A special evening program will take place on Saturday, September 5, in the Knox Christian School auditorium also from 7-10 p.m. Rev. DeJager will preach his farewell sermon on Sunday, September 6 at 10:00 a.m.  
All are welcome.  
**Contact: George Kollaard (416) 576-3178**

**Redeemer College**  
**Annual Membership Meeting**  
Saturday, September 12  
10:00 a.m.  
Registration at 9:30 a.m.  
★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★  
**Convocation Ceremonies**  
Saturday, September 12  
2:00 p.m.  
**Everyone Welcome!**  
**Redeemer College Auditorium**  
**777 Highway 53 East, Ancaster, Ont.**  
**(416) 648-2131**

**PRAISING GOD IN EDUCATION**  
**Immanuel Christian School**  
**Oshawa, Ontario**  
will, D.V., commemorate its  
Twenty-Fifth Anniversary  
**on Saturday, October 24, 1987**  
Various events are planned to celebrate the occasion:  
**Sat., Oct. 24** Celebration Evening, 7:00 p.m.  
Henry Street High School  
Whitby, Ontario  
**Sun., Oct. 25** Service of Praise, 5:00 p.m.  
Kingsview United Church  
Adelaide E. & Wilson N., Oshawa, Ontario  
**Mon., Oct. 26** Grandparents' Day  
**Wed., Oct. 28** Open House, 9:00 - 4:00, 7:00 - 9:00  
All former students, teachers, board and committee members and friends are invited to help us celebrate.  
An anniversary year book is available at a cost of \$10.00.  
For more information please contact:  
**Mrs. Shirley Verkuy, 177 Meadow Road, Whitby, Ont.**  
**(416) 725-8812**  
or  
**Mrs. Wilma den Boer, R.R.#2, Port Perry, Ont.**  
**(416) 985-8278**



# Dutch

## Persoverzicht

Carl D. Tuyl



Er was "ongeloof en revolutie" in de Turner gelederen en het had iets weg van ratten die een zinkend schip verlaten. Een publiek opinie-onderzoek wees uit dat de Liberale partij een kans zou hebben met "nummer-één-in-ons-hart-Chretien. De enquête wees ook uit dat de P.C.-partij geen profijt zou trekken van aflossing van de wacht aan de top. Mulroney, Clark of wie dan ook, er is niet veel kiezers-sympathie voor de konservatieven.

★★★★

Intussen zijn alle ogen gericht op de Eerste Kamer waar de senators voet bij stuk houden en geen duimbreed wijken in hun mening over de zogenaamde medicijnen-patent wet. De Tweede Kamer had in het wetsontwerp de internationale medicijn-fabrikanten tienjarig patent beloofd, en de Eerste Kamer zegt dat dat te lang is en stelt een vierjarig patent voor. Het zal wel op een koeienhandeltje uitlopen met het patent ergens tussen de zeven en acht jaar. Het zijn natuurlijk de voormalige Trudeau-

getrouwen die de regering dwars zitten. De Minister voor Konsumentenbelangen, Harvie Andre, zit er maar mee. Hij is zo kwaad als een spin en gooit ontzettende dreigementen in de richting van de Eerste Kamer.

★★★★

Onze Minister voor Buitenlandse Zaken — de man van Maureen McTeer — ging op stap naar Afrika om daar de boel eens even recht te zetten. Helaas, zijn kollega in Zuid Afrika vond dat alles in zijn land van een leien dakje liep, en Mijnheer Clark keerde onverrichterzake terug naar de klamme hitte van Ottawa.

★★★★

Er was internationale reactie tegen het wetsontwerp inzake asielsezoekers. Canada heeft lang bekend gestaan als een land van gastvrijheid voor politieke vluchtelingen, maar het wetsontwerp dat de regering heeft ingediend geeft die reputatie een geduchte deuk. De afdeling "Politieke Vluchtelingen" van de Verenigde Naties, bij monde

van de directeur Jean-Pierre Hocke sprak de vrees uit, dat onze regering te ver gaat in haar poging om illegale immigranten te weren. In dit verband herinner ik me de "open-deur-politiek" in de zestiende- en zeventiende eeuw in Nederland. Het was juist die houding tegenover vluchtelingen die mede oorzaak was voor wat geschiedkundigen noemen "de gouden eeuw." We moeten niet te benauwd worden, Canada heeft maar een zeer geringe en dunne bevolking en we kunnen er heel wat belastingbetalers en konsumenten bij gebruiken. We hoeven niet bang te zijn voor overbevolking, het tegendeel is waar. Verzet tegen de ingediende wet komt ook veel uit kerkelijke kringen. De volgende kerkgenootschappen protesteerden tegen het wetsontwerp: Anglican, Rooms Katholiek, Mennonieten, Christian Reformed, United en de Quakers.

★★★★

Spoorwegwerkers die de laatste tijd nogal moeite hebben om de treinen op de rails te houden, en laten we maar niet praten over vertragingen, zijn nu van plan om te gaan staken, tenzij de direktie met gunstiger voorwaarden over de brug zou komen.

★★★★

Er was niet veel nieuws over de tarieven-onderhandelingen, behalve dan dat de commentaren "veur en teuge" niet van de lucht waren. Maar dat is niets nieuws. *Calvinist Contact*,

altijd op zoek naar bijzonderheden, informeerde eens hoeveel die mijnheer Simon Reisman nou verdient met dat onderhandelen. Wat had u gedacht? Wel nee, het is een mooi rond bedrag: \$1000 per dag. Met zo'n loontje kun je nog wel eens een borreltje drinken als je een flauwe smaak in de mond hebt, nietwaar?

★★★★

President Reagan deed openbare schuldbelijdenis, net als vroeger in de kerk als er mensen "moesten trouwen." President Reagan zag er trouwens niet al te boetvaardig uit. Zijn haar geverfd, zondagse strik voor en gehoorapparaat op "af," wie doet je wat?

★★★★

De Perzische Golf is bezaaid met mijnen, het scheepswezen is een riskante zaak in die buurt, en de verzekeringskosten voor olietankers in die kontrijen zijn hoger dan de nationale begroting van menig land.

★★★★

Zuid Afrika's mijnwerkers hebben het werk nog niet hervat en de staking duurt voort. Het gaat voor de regering in Zuid Afrika pas kritiek worden na een maand of wat. Er was al heel wat in 't vooruit gewerkt, en de smelterijen hebben nog geen gebrek.

★★★★

Diplomatieke pogingen om tot vrede in Centraal Amerika te komen trokken

weinig aandacht in de pers. President Reagan wilde wachten met het aanvragen voor meer financiële hulp voor de Contra's in Nicaragua tot na september.

★★★★

In Saudi Arabië mogen geen alcoholhoudende dranken gekonsumeerd worden. Een fuifje van ongeveer negentig personen die allemaal een piereverschrikkertje aan het drinken waren, werden door de politie daar overvallen en de feestvierenden, waaronder een stuk of twintig Canadese jongedames, werden zonder veel ceremonie in de bak gedeponneerd. Lucas Bols kan geen geld verdienen in dat land.

★★★★

En om maar eens weer te zien dat er weinig dingen zeker zijn herinner ik u even aan de aardrijkskundelessen van lang geleden. Wat was de hoogste berg ter wereld? Juist: De Everest! Alleen zijn de geleerden er niet meer zo zeker van. Er schijnt in dat gebied daar een berg te zijn die hoger is. Weer een teleurstelling, iets waarover we onze mening moeten herzien. De wereld zit vol met veranderingen, zelfs het psalmboek gaat anders worden. Maar stel u gerust, er blijven veel dingen hetzelfde: kinderen worden geboren, vogels komen en gaan, jongens en meisjes worden verliefd en de kinderen gebruiken nog steeds dezelfde smoesjes als ze te laat op school komen. En per slot van rekening trekken we onze broek aan nog steeds zoals we het vijftig jaar geleden deden: één been tegelijk! De ouderen maken zich bezorgd over de jeugd net zoals het al eeuwen geweest is, en de jeugd weet alles beter, ook al niets nieuws. De zon gaat op en onder, en er zijn nog altijd mensen die geen cent aan de kerk betalen en toch alle gezangen lustig meezingen. Hoe meer er verandert, hoemeer alles hetzelfde blijft!

*C. Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.*

# To Vote

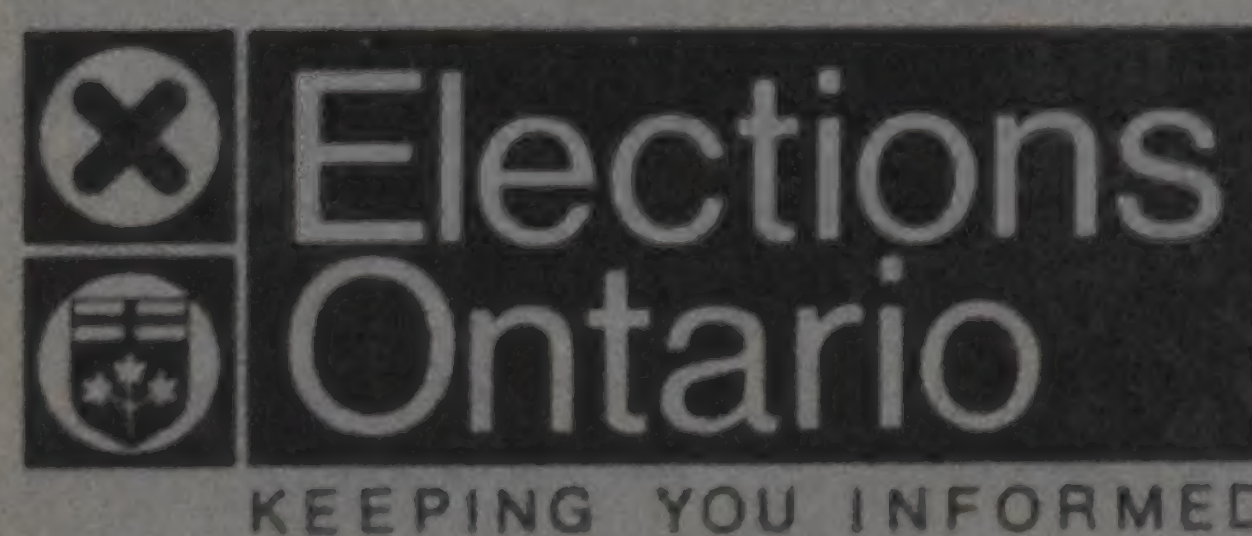
in the  
Ontario Provincial Election

# Sept. 10<sup>TH</sup> 1987

YOU MUST BE . . .

- A Canadian Citizen,
- 18 years of age and over,
- Have resided in Ontario for the preceding 6 months,

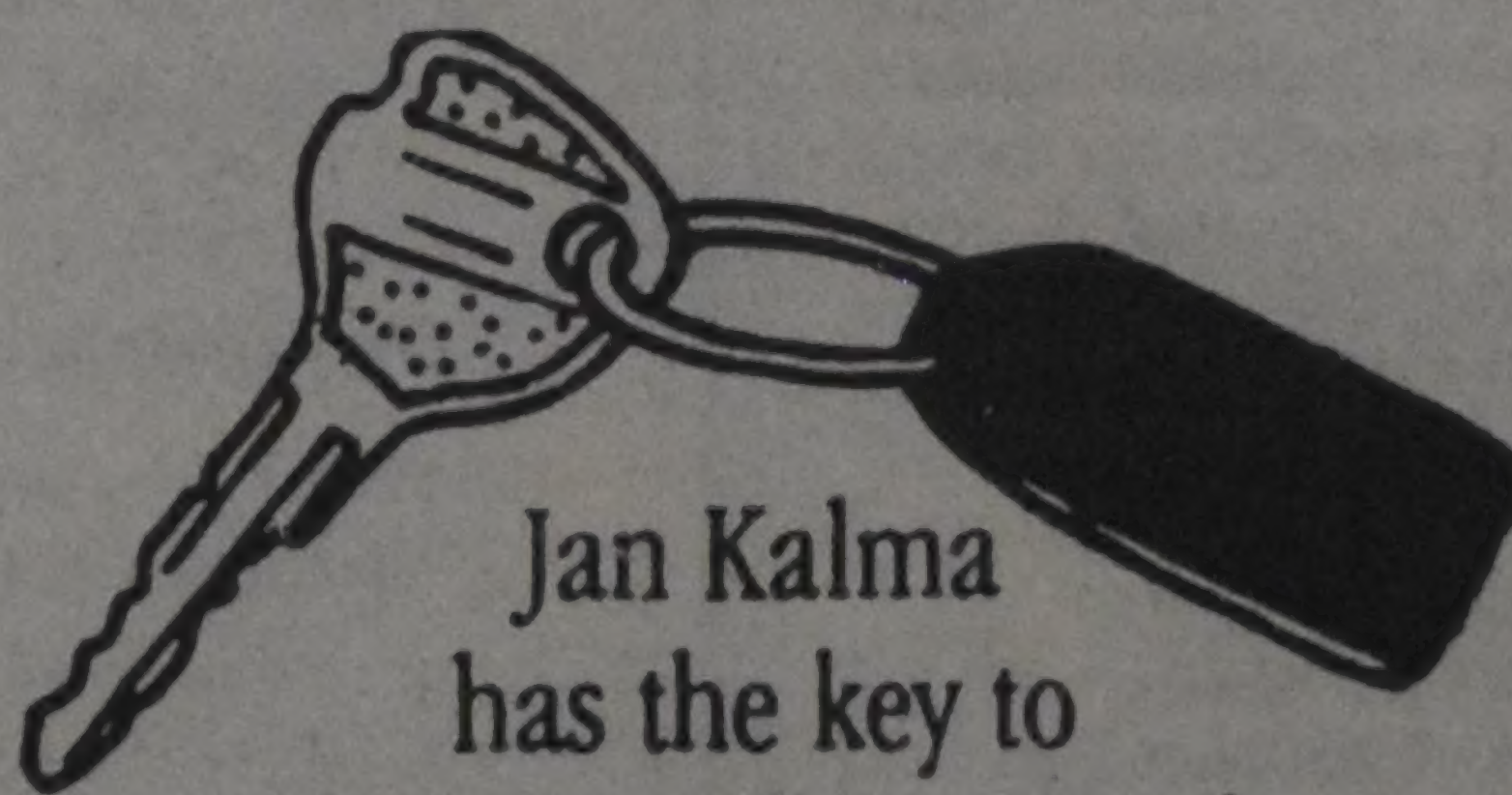
Your name must be on the NEW LIST of VOTERS for the Electoral District in which you reside, or on a CERTIFICATE to VOTE as issued by your Returning Officer before 8 p.m. of September 9th 1987.



Published by the Office of the Chief Election Officer of Ontario  
Warren R. Bailie, CHIEF ELECTION OFFICER.

EX/34E

Want to rent a car  
while in Holland?



Jan Kalma  
has the key to  
all forms of car rentals.  
(and will deliver car to Amsterdam Airport if desired)

Lid **AutoRent**

**jan kalma**

De Meer 24, 9201 EZ Drachten  
The Netherlands - Tel. (31)5120-15199

Attention!!

When you rent a Kalma car during 1987, don't forget to ask Jan Kalma for a copy of the beautiful poster created to remember this year's 50th anniversary of Princess Juliana and Prince Bernhard — C.C. staff.

Naar aanleiding van de verhuizing naar een ander gebouw, zal Calvinist Contact niet gedrukt worden voor 4 en 11 september. Zie pagina 2 voor ons nieuwe adres.



# Bericht uit Honduras (3)

Arend Linde

In Tegucigalpa, de hoofdstad, verblijf ik bij drs. Frank Sawyer en zijn gezin. Frank is zendeling en werkt voor de Christian Reformed Church. Er is heel wat te praten en dat doen we dan ook. In de auto, op begaanbare en onbegaanbare wegen, 'thuis' in Tegucigalpa en op het Theologisch Seminarie. Het bezoek maakt veel indruk op mij.

Aan de hand van een uitleg van Openbaringen illustreert Sawyer nog eens wat hij bedoelt. "De geloofsproblematiek hier wordt soms bepaald door de bevinding van allerlei groepen, die in visioenen geloven en praten over de Geest zonder veel relatie met de Bijbel.

Ook ideeën als *dispensationalisme* en ideeën over het *duizendjarig rijk* spelen een rol. Dat heeft men geleerd van de Amerikaanse fundamentalisten. Ik behandel Openbaringen en het thema eschatologie in verschillende groepen, omdat ze nooit gehoord hebben, dat de toekomst in relatie met de schepping staat. En ook niet dat de nieuwe aarde onze toekomst is en niet de hemel.

Verder weet men ook nauwelijks dat je Openbaringen anders dan chronologisch moet lezen; dat de visioenen een verschillend perspectief op dezelfde geschiedenis geven."

Deze uitleg is anders dan die van het fundamentalisme. Daar beperken ze het tot de eindtijd en tot de opname van de gemeente. In deze uitleg, de Gereformeerde visie, vind je ruimte om met politieke en sociale vragen en om met de geschiedenis bezig te zijn. En dan niet vanuit apocalyptisch perspectief, zoals bijv. Hal Lindsay. De geschiedenis krijgt een eigen belang. Christenen zijn verantwoordelijk voor de wereld en voor de geschiedenis en ze moeten de bijbelse normen ook toepassen op het gebied van politiek en samenleving."

Latijns-Amerika is de bakermat van de bevrijdingstheologie. Wat is tegenover de bevrijdingstheologie het eigene van het Gereformeerde? Ook in de bevrijdingstheologie gaat het om de vragen van de armen en om bewustwording en om de

politiek en de samenleving. De bevrijdingstheologen zijn toch ook bezig met de vragen van het volk?

Sawyer is het daarmee eens. Zodra je begint over gerechtigheid in Latijns Amerika komen veel van de vragen waarmee ze bezig zijn aan de orde. De dienst van de bevrijdingstheologie is, dat ze andere delen van de kerk bewust hebben gemaakt van grote noden en onderdrukkende systemen. Maar hij is ook kritisch. Hij ziet het gevaar van revolutionair geweld. En ook dat een oorspronkelijk bijbels geïnspireerde beweging van basisgroepen soms kan uitlopen op een meer nationalistische of sociale beweging, die niet meer een christelijke identiteit vasthoudt. Het gaat dan uiteindelijk alleen nog over het volk, de armen en niet meer over het Koninkrijk van God. "Je kunt het ook zo zeggen: de neo-marxistische begrippen gaan domineren boven de bijbelse begrippen."

## Mondige mensen

De bekende bevrijdingstheoloog *Gutierrez* zegt, dat het hier gaat om de vraag van de armen naar een persoonlijk God. Want ze leven zelf in een situatie, waarin het hen niet gegund wordt om 'persoon' te zijn. Ze krijgen geen ruimte om zelf initiatieven te nemen en hun eigen leven in te richten. Er wordt ook wel gezegd: de armen moeten leren om subjeekt te worden; ze moeten hun eigen situatie leren begrijpen en zelf veranderingen bewerken. Er zijn allerlei factoren die belemmeren, dat de armen subjeekt kunnen zijn.

Er is gebrek aan opleiding, aan financiële mogelijkheden, aan instanties zoals vakbonden, aan sociale wetten. Maar met betrekking tot de vraag naar een persoonlijk God

zegt Sawyer: "Je kunt net zo goed zeggen, dat iets anders de hoofdvraag is. Bijv. de vraag naar het Koninkrijk van God of de vraag naar sociale gerechtigheid. Of de vraag naar zonde, ook in maatschappelijk opzicht. En dan nog dit: je ziet soms, dat de armen een persoonlijk God hebben en dat hun vraag is, hoe ze dat persoonlijk geloof maximaal kunnen beleven."

Hij vindt wel, dat je mag zeggen, dat God aan de kant van de armen staat, maar dan in deze zin, dat God gerechtigheid wil. Dat wil niet zeggen, dat de armen per definitie het volk van God zijn.

Terecht heeft de bevrijdingstheologie oog voor de maatschappelijke en politieke omstandigheden. Maar Sawyer wil het probleem benaderen vanuit een christelijk-filosofisch standpunt. En dat in tegenstelling met zowel het marxistische als ook met het liberaal-konservatieve standpunt, die beide humanistisch zijn, in de zin van niet-bijbels. Er moet een samenleving komen, waarin mensen hun roeping kunnen beleven als mondige mensen. Dat betekent ook verantwoordelijkheid in wetenschap en politiek. Verantwoordelijkheid in de zin van rentmeester zijn en van verantwoordelijkheid voor elkaar.

## Contadora groep

Ik lees in *Frank Tannenbaum*, "Ten Keys to Latin America" (1960). Hij zegt, dat de fout van de Amerikaanse politiek in Latijns Amerika is, dat ze wel

anti-kommunistisch, maar niet uitgesproken vóór de democratie is. Wie maar antikommunistisch is wordt gesteund, 'ook al verwerpen ze verder alles waar wij voor staan.' Een opmerking die nog steeds aktueel lijkt. Sawyer zegt: "Reagan definieert het probleem hier als een militair probleem. Maar het is veel ingewikkelder. De wortels van de problemen hebben te maken met armoede, analfabetisme, het ontbreken van politieke mondigheid en rechtse dictaturen."

Die politieke onmondigheid heeft een lange voorgeschiedenis. Je hebt de kolonisatie gehad door de *conquistadores* en de kerk. De Spaanse overheersers zijn in de vorige eeuw weggegaan. De kerk is gebleven. En je hebt nu neo-kolonisatie door de grote bedrijven en de politiek van de V.S. De Amerikanen hebben door hun politiek inderdaad geholpen het volk onmondig te houden. Ze denken de democratie te bevorderen, maar de geschiedenis van de inmenging leert, dat ze de dictaturen steunen.

De regering Reagan steunt nu de *Contra's*, die vechten tegen het *Sandinistische bewind* in Nicaragua. Sawyer ziet geen oplossing komen van de *Contra's*. De spanning en de narigheid worden er alleen maar groter door. De Hondurezen willen met de oorlog tegen Nicaragua eigenlijk ook niks te maken hebben. Ze worden er tegen wil en dank in betrokken. De hulp aan de *Contra's* loopt via Honduras, ook al wordt er openbaar kritiek geleverd.

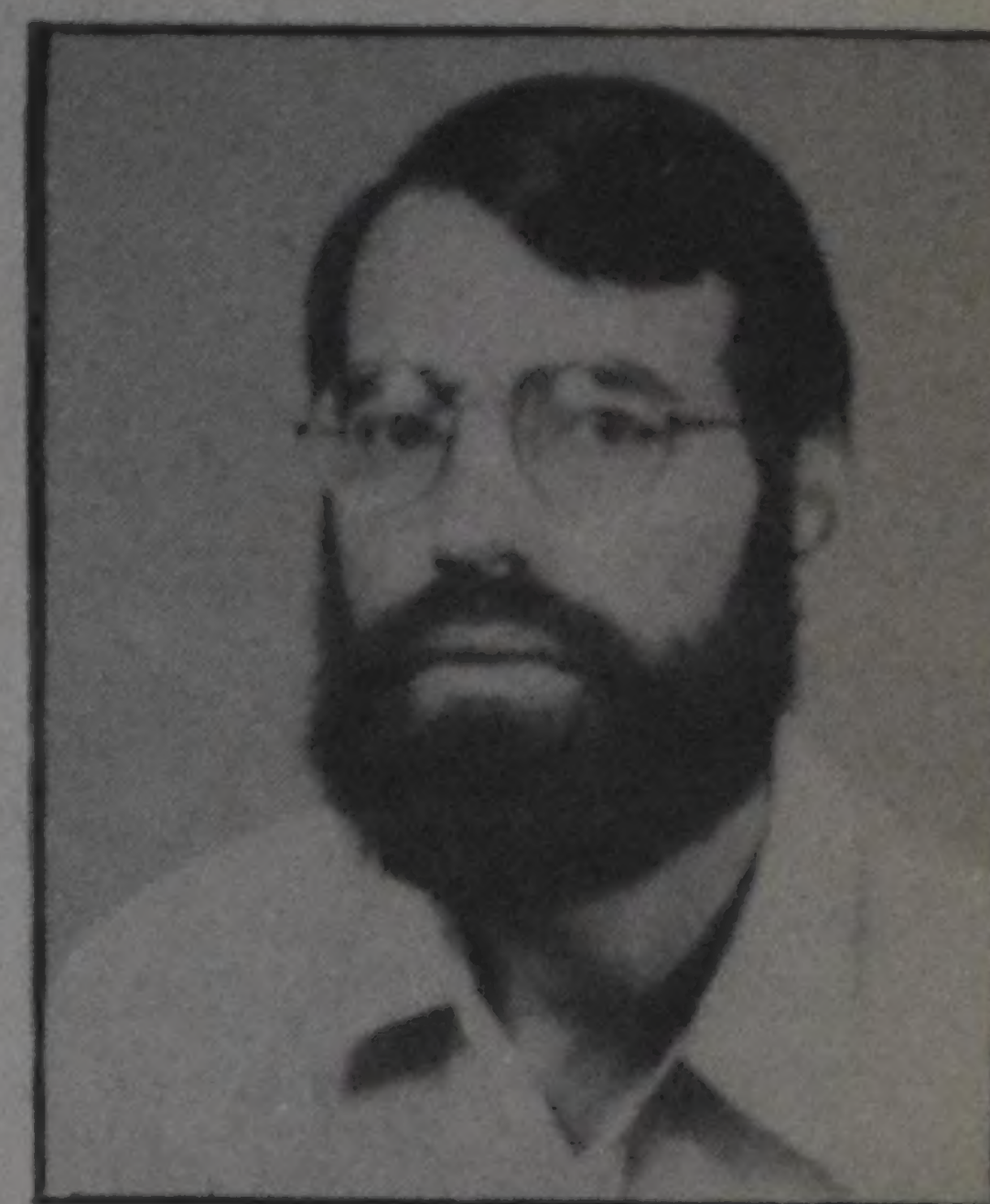


Photo: C.C. files

Frank Sawyer

Een oplossing voor Midden-Amerika zou kunnen komen van de *Contadora groep*, het overleg van de betrokken landen zelf. De wereldmachten zouden zich terug moeten trekken. Maar er zijn teveel gevestigde belangen. Gerechtigheid is ondergeschikt aan de belangen. Is er nog hoop? Sawyer: "Als christen meen ik dat het evangelie wel een bevrijdende rol kan spelen hier. Ik geloof nog in hervorming. *Inge Lievaart* zegt in één van haar gedichten: 'Er is een wachten diep in alle dingen.' Er is altijd hoop en zonder hoop kun je ook niet werken." (Einde)

Overgenomen uit: *Reveil* februari, 1987.

# FROM COAST TO COAST

## ALBERTA

Brooks-CKBR ..... 9:00am 1340  
Edmonton-CHQT ..... 7:30am 1110  
Edson-CJYR ..... 10:00am 970  
Ft. McMurray-CJOK ..... 9:00am 1230  
St. Albert-CKST ..... 8:00am 1070  
Taber-CKTA ..... 8:00am 1570

## BRITISH COLUMBIA

Abbotsford-CFVR ..... 11:30am 850  
Burns Lake-CFLD ..... 9:15am 1400  
Kitimat-CKTK ..... 8:30pm 1230  
Osoyoos-CKOO ..... 8:30am 1490  
Penticton-CKOK ..... 8:30am 800  
Port Alberni-CJAV ..... 10:30pm 1240  
Prince George-CJBC ..... 8:30am 94.3  
Princeton-CKRP ..... 8:30am 1400  
Smithers-CFBV ..... 9:15am 1230  
Summerland-CKSP ..... 8:30am 1450  
Terrace-CFTX ..... 8:30pm 590  
Vancouver-CJVB ..... 9:00am 1470  
Vernon-CJIB ..... 9:30pm 940

## MANITOBA

Altona-CFAM ..... 9:30am 950  
Boissevain-CJRB ..... 9:30am 1220  
Steinbach-CHSM ..... 9:30am 1250  
Winnipeg-CKJS ..... 9:15am 810

## NEW BRUNSWICK

Fredericton-CFNB ..... 6:30pm 550  
Newcastle-CFAN ..... 9:00am 790  
Saint John-CHSJ ..... 9:00am 1150

## NOVA SCOTIA

Digby-CKDY ..... 8:30am 1420  
Kentville-CKEN ..... 8:30am 1490  
Middleton-CKAD ..... 8:30am 1350  
New Glasgow-CKEC ..... 7:30am 1320  
Sydney-CJCB ..... 8:00am 1270  
Weymouth-CKDY ..... 8:30am 103.1  
Windsor-CFAB ..... 8:30am 1450

## ONTARIO

Ajax-CHOO ..... 9:30am 1390  
Atikokan-CFAK ..... 10:30am 1240  
Brantford-CKPC ..... 10:00pm 1380  
Burlington-CING (fm) 7:30pm 107.9  
Chatham-CFCO ..... 9:30pm 630  
Guelph-CJOY ..... 9:00pm 1460  
Hamilton-CHAM ..... 7:30am 820  
Kapuskasing-CKAP ..... 9:00am 580  
Kingston-CFMK ..... 10:00am 96.3  
Newmarket-CKAN ..... 9:30am 1480  
Ottawa-CFGO ..... 8:30am 1200  
Owen Sound-CFOS ..... 10:30am 560  
Pembroke-CHOV ..... 6:00pm 1350  
(Sat.) ..... 10:00am 1050  
St. Ste. Marie-CFYN ..... 6:45am 1070  
Stratford-CJCS ..... 8:45am 1240  
Wingham-CKNX ..... 10:30am 920  
Woodstock-CKDK (fm) 8:00am 102.3

## PRINCE EDWARD ISLAND

Charlottetown-CFCY ..... 8:00pm 630

## QUEBEC

Montreal-CFQR ..... 7:30am 92.5

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## ONTARIO

CFIX-Cornwall ..... 9:30am 1170  
CRCL-Timmins ..... 9:30am 620

## QUEBEC

CHRS-Montreal ..... 8:00am 1090  
Valleyfield-CFLV ..... 8:45am 1370

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# Books/Meditation

Robert VanderVennen, book review editor

## Higher education

### Strengths of a Christian liberal arts college education

**The Idea of a Christian College, Second Edition, by Arthur F. Holmes. Grand Rapids, MI: Eerdmans, 1987. \$8.79, 106 pages with suggested readings. Reviewed by S. Keith Ward, Academic Dean at The King's College, Edmonton, Alta.**

Twelve years ago, Nicholas Wolterstorff was quoted on the cover of the first edition of Arthur F. Holmes' *The Idea of a Christian College* as saying that it had "a fair chance of becoming a classic, a standard." In the intervening years, Wolterstorff's prediction has come true — the little volume has become a standard articulation of the prevailing idea of a Christian liberal arts college in North America, one with which a growing number of Christian colleges explicitly identify.

Holmes, Chair of Philosophy at Wheaton College, has made his reputation writing accessible philosophy for the popular Christian press (*Faith Seeks Understanding, Contours of a World View*). The Revised Edition of *The Idea of a Christian College* is that kind of a book, raising fundamental issues in a readable style with enough quotations from and allusions to the Western cultural tradition to place the author's ideas in the larger cultural context.

A basic theme of Holmes' original edition in 1975 was the integration of faith and learning, an idea that in the intervening years has virtually become a shibboleth among Christian colleges and that has become an identifying mission of the Christian College Coalition. The revised edition published this year maintains the original emphasis on integration of faith and learning and also maintains the criticism of "interaction" and "disjunction" ("indoctrination") as inferior relationships between faith and learning.

Holmes is a staunch defender of the liberal arts, identifying them as "those which are appropriate to persons as

persons, rather than to the specific function of a worker or a professional or even a scholar." He even goes so far as to say that the liberal arts are "an open invitation to join the human race and become more fully human," and "an opportunity to find meaning for everything I am and do." He distinguishes liberal education from vocational education (training), and one could almost conclude from his argument that a person must have a liberal arts education in order to be fully human; anything less, such as vocational or professional training is not fully humanized, and likely has sold out to "the productivity principle by subordinating what people are to what they do."

Holmes presents his model of a human being in terms of three basic qualities: a person is a reflective, thinking being, a valuing being, and a responsible agent. From these spring his model of an ideal, (i.e. Christian liberal arts) education. Such education should have the goals of "the ability to read and write and thereby think independently, an appreciation of lasting values coupled with the ability to make sound value judgments and live by them, a critical appreciation of the past and responsible creative participation in the future." These goals are emphasized at the end of the book in a new chapter called "The Marks of an Educated Person."

The most important way in which the Revised Edition has been updated is in Holmes' addressing of the relationship between the liberal arts and career preparation. Those of us in Christian higher education are aware of just how goal-oriented today's students can be, seeking the shortest and least troublesome route to a good job. In a short new chapter, Holmes argues forcefully that if we see education as mere career preparation, we underestimate the importance of the other two-thirds of our waking hours. He also notes how frequently career plans change

and jobs change, before he argues that a liberal arts education is good career preparation. Unlike those with "purely vocational training," those with a liberal arts education have an enriched attitude toward work, a breadth of education, cognitive and communication skills, imagination and developed values.

The weakness of Holmes' little book is that it overstates the case for a liberal arts education, suggesting that absolutely everyone should have one. To someone like myself who has watched students who never should have been in college chafe under and struggle with the abstract curriculum of a liberal arts college, this argument seems naive and ill-considered. There are many wise and fruitful people around who never got a B.A.

Holmes also undermines his basic argument about integration of faith and learning by the use of unfortunate expressions that suggest more a side-by-side coexistence of faith and learning than integration. He speaks, for instance, of the Christian college being "extended to a 'climate of faith and learning'" from the "climate of learning" of an ordinary college. He also says that "It is important that the (Christian) teacher be transparently Christian as well as an enthusiastic and careful scholar, and that he not compartmentalize the two but think integrally himself." Here and elsewhere we sense a tension between Holmes' notion of integration and his description of how things really work.

The strength of Holmes' book is that it is a handy introduction to an important subject and that it raises the right issues about the subject. Holmes rightly sees the advantages and strengths of a Christian liberal arts education and states them very clearly and forcefully. Thus the book is good for students who need to consider why they are considering or attending a liberal arts college. It is also a helpful discussion starter for the faculty and administrators of a Christian college. We can also applaud Holmes' use of non-exclusive gender throughout the revised edition.



## Friends of God

Wayne Brouwer

### ... happily ever after!

"This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." (Acts 1:11)

Remember the days when every story was told with a happy ending? When the curtain closed on every play to a grand finale of singing and dancing? When movies, even tragic ones, drew to a heroic climax that left a "feeling-so-good" lump in your throat? And when the final line of the narrator had to be "... and they lived happily ever after"?

#### Wishful thinking?

Actually, such reminiscing is probably more wishful thinking of minds growing nostalgic than certain reality. No joy of the present seems to compete with the imaginary grandeur of another era. As Randall Jarrell noted: "The people who live in a golden age usually go around complaining how yellow everything looks." Or Voltaire's critique of history: "Antiquity is full of eulogies of another more remote antiquity."

But the gospel story is a "... happily ever after" story, and that's the point of the angel's message to the disciples. No matter what may happen during the next days and weeks and months and years, hold onto this promise: Jesus is coming again! The pages of history are not whimpering into the oblivion of T.S. Eliot's "Straw Men," nor are they about to be consumed in the mushroom-cloud doom of a nuclear holocaust. Rather, the final act will begin with the shout of an archangel and the trumpet blast of God, and all heaven will break loose, renewing a dying world.

#### Stuck in the mud

Few of us dare pray for that anymore, snug in our insured worlds of instalment debt. We can't afford to quit this existence now, and besides, almost no calamity can catch us off guard to desire something better. Jesus' delay has given us time to dig in and, with our feet rooted in muck, grow to love life in the trenches.

But I'll never forget two prayers that begged Jesus to return soon. One was in a college classroom where a philosophy professor had spent another semester reviewing the learned uncertainty and flaunted hubris of a humanity bent on forgetting its limitations in Babel-like arrogance. The other was at the close of a lengthy consistory meeting as a young elder broke into tears while lifting the hopeless concerns, the pained conditions, and the cruel sins of members of the congregation before the throne of God. Wrestling with demonic powers in the unseen places, the professor called for the resolution of the conflict; battling the twisted perversions of sin-riddled lives, the elder cried for Christ to return and make all things new.

#### Threat or promise?

"... and they lived happily ever after" is only half of the story, actually. For the very words of promise made to those who follow with eagerness the path of Jesus into the heavens, carry an ominous warning for those whose closed systems have no need for "outside" divine influence. The same glorious clouds piling up on the horizon from which Jesus will burst as triumphant Lord, will unleash a godly storm of fury called judgment day when the defiance of the atheist and the self-preserving prayer of the agnostic clash with God's final affirmation of reality on His terms.

"Behold, I come quickly!" The echo of eternity grows louder. For you, is it a threat or a promise?

Wayne Brouwer is pastor of the First Christian Reformed Church in London, Ontario.

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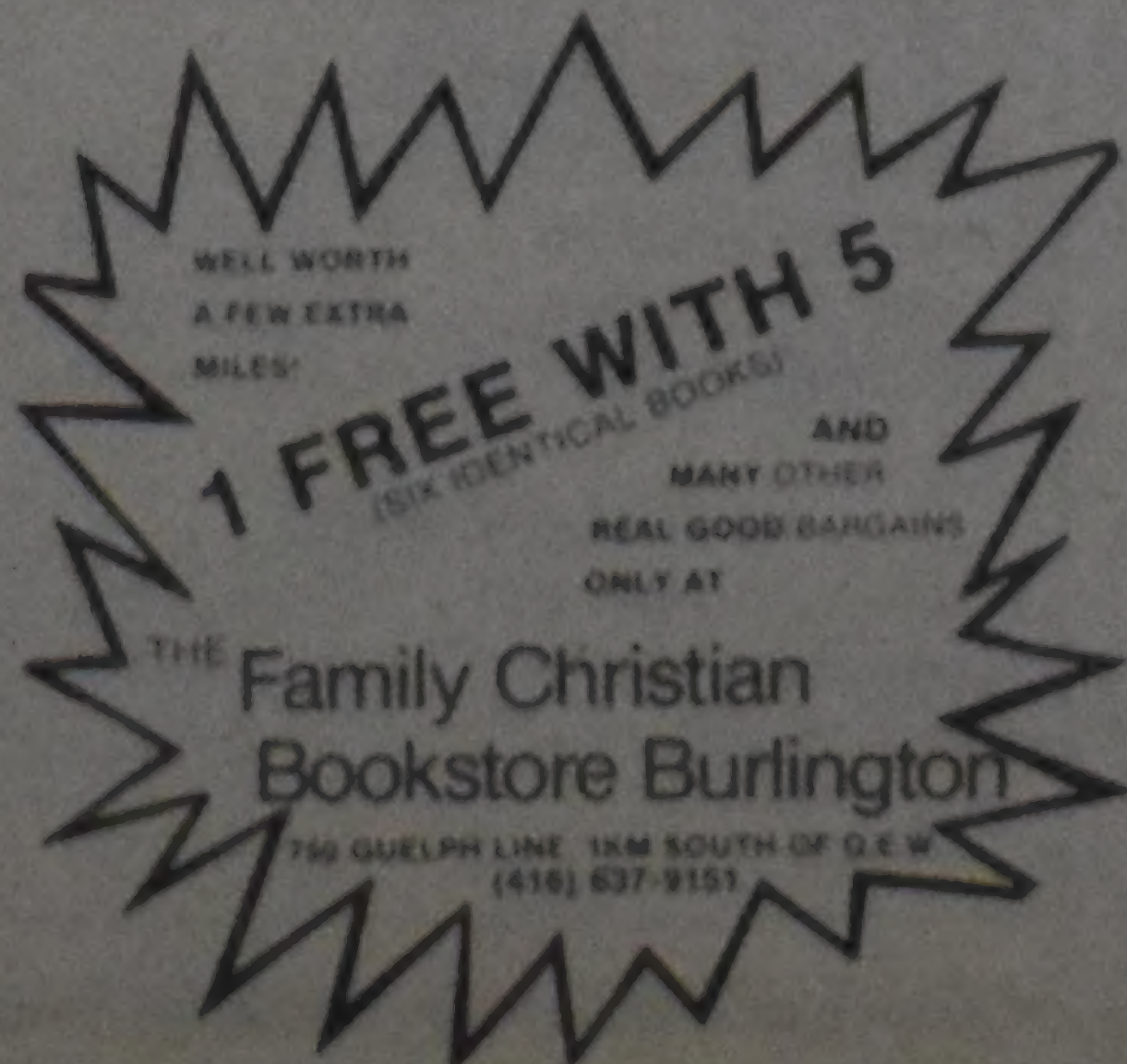
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